

JUDAH RESTORED:

A

P O E M.

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V O L. II.

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P O E M.

IN SIX BOOKS.

By Dr. ROBERT S.

Of Eton College.

IN TWO VOLUMES.

II.

L O N D O N :

Printed for J. Wilkie, in St. Paul's Church-Yard;  
T. Payne, at the Mews-Gate; W. Frederick, at Bath;  
J. Woodyer, at Cambridge; and J. Pote, at Eton.

M. DCC. LXXIV.



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# JUDAH RESTORED.

B O O K IV.



VOL. II.

B

REINHOLD R. STORER



A R G U M E N T  
O F T H E  
F O U R T H B O O K.

*Daniel, by command of Cyrus, relates the most material parts of the Jewish history, from the call of Abraham, to the taking of Jerusalem by Nebuchadnezzar, and the arrival of the captives at Babylon. After which, Cyrus gives them permission to return, and build a temple at Jerusalem; and orders all the ornaments of the former temple, which had been brought to Babylon by Nebuchadnezzar, to be restored to the Jews.*

A R C U M I N I



H A C U



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# JUDAH RESTORED.

## B O O K IV.

SILENT, and still, as is the summer's noon,  
When not a breeze bends the soft osier's twig,

The heroes sat; attention held them mute;

When Daniel thus began. 'O mighty king,

' Those questions make my sorrows stream anew.

' Yet, if so great your love to hear the doom

' Of once triumphant Judah, tho my soul

' Still shrinks with horror, still with grief recoils,

' I will begin. But whence? should I at large

' Unfold the wondrous story to thine ear, 10

' The stars would fill their evening lamps with light,  
 ' Ere half my speech were clos'd : and thy demand  
 ' Were ill requited, should I disappoint  
 ' Thy keen impatience with imperfect tale.  
 ' Hear then the whole, but brief. I will record  
 ' Mysterious wonders, when perchance thy soul  
 ' Shall swell with heavenly rapture. I will tell  
 ' Of wars, seditions, dark idolatries,  
 ' Of captive Judah seeking, tho in vain,  
 ' His alienated God. And if, O king, 20  
 ' Thou hear'st his bitter sighs, and dost not weep,  
 ' Ne'er didst thou weep at human misery.  
 ' Thou see'st us exil'd by the lot of war,  
 ' In this detested land ; and yet this land  
 ' Was once our home. From Ur \*, Chaldaean Ur  
 ' Abraham, the venerable patriarch, came.

\* Gen. xi. 31.

' Who has not heard of Abraham? Him, with all  
 ' His house, to \* Sichem, and to Moreh's plain,  
 ' Jehovah call'd; and from the Memphian stream †  
 ' To where Euphrates bathes Chaldæa's banks, 30  
 ' To him, and to his seed for ever gave  
 ' That seat of mighty nations: there the sons  
 ' Of Canaan pitch'd their tents; the Kenite there  
 ' Pastur'd his flock; beneath their mantling vines  
 ' The Kadmonite and Hittite sat, and quaff'd  
 ' Nectareous beverage sweet. Ah! who shall drive  
 ' Those valiant warriors from their pleasant fields?  
 ' Shall Abraham? but unequal is his strength;  
 ' Nor yet is vengeance ripe. The Amorite,  
 ' A powerful name, whose race shall feel the edge 40  
 ' Of Israel's sword, confederates with his arms,

\* Genesis xii. 6.

† Gen. xv. 18.

‘ \* Eschol, and Aner. Shall his son ? shall he,  
 The base-born Ishmael, captive Hagar’s hope,  
 ‘ Reign o’er the promis’d land ? No other child  
 ‘ Yet calls him father ; and his barren wife,  
 ‘ Sarah, the lovely Sarah, sinks in years,  
 ‘ Lamenting her sad lot. Yet mark, O king,  
 ‘ The power of Judah’s God : when he commands,  
 ‘ Even nature deviates from her wonted course,  
 ‘ † And Sarah bears a son. With holy joy 50  
 ‘ The patriarch receives his promis’d heir,  
 ‘ And calls him Isaac. Nor with any maid  
 ‘ Of Canaan does he deign to match his son † ;  
 ‘ But from the land, nam’d || from two frontier streams  
 ‘ Which confine on its bounds, § Rebecca came,

\* Gen. xiv. 13.

† Gen. xxi. 2.

‡ Gen. xxiv. 3.

|| Mesopotamia.

§ Gen. xxiv. 61.

' And, at one birth produced in happy hour  
 ' \* Two pledges of her love. The first was rough †  
 ' With hairy shag, like lion's brindled cub,  
 ' Or Indian tiger's whelp. All day he rang'd  
 ' The fields, a ‡ cunning hunter; and at eve 60  
 ' Bore on his shoulders huge the bleeding stag,  
 ' His ¶ aged fire's repast. His cattle rang'd  
 ' On Idumæan § Seir, and from him  
 ' Came Edom's \*\* warrior dukes. But Jacob, so  
 ' Was stiled the younger, was the chosen line  
 ' For which his God reserv'd the promis'd boon:  
 ' †† Israel his other name. To him were born  
 ' Twelve sons, the founder of twelve powerful tribes,  
 ' Our great progenitors. Go to the shore,

\* Gen. xxv. 24.

† Ibid. 25.

‡ Ibid. 27.

¶ Ibid. 28.

§ Gen. xxxvi. 8.

\*\* Ibid. 40.

†† Gen. xxxii. 28.



‘ And tell the sands, which the retiring tide 70  
 ‘ Hath left uncover’d ; turn thine eye to heaven \*  
 ‘ And number all the twinkling stars of night,  
 ‘ Then shalt thou count their seed. Howbeit they pin’d  
 ‘ With † famine, which o’er Canaan’s ravag’d fields  
 ‘ Spread from Beer-sheba to the land of Nile,  
 ‘ And shed the blighting mildew, as it pass’d,  
 ‘ O’er herb, and fruit. But Egypt’s provident lord  
 ‘ Foresaw the dearth, by two prophetic dreams ‡  
 ‘ Reveal’d, and from seven years of plenty stored  
 ‘ ¶ Exhaustless granaries. Thither Jacob went, 80  
 ‘ And in the richest soil, that soil, where late  
 ‘ The royal shepherds of Arabian race  
 ‘ Pastur’d their flocks, the sons of Israel spread

\* Gen. xv. 5.

† Gen. xlii. 5.

‡ Gen. xli. 1-7.

¶ Ibid. 43.

‘ Their



\* Their tents. At first with hospitable voice  
 † The Egyptian bade them hail; but when their tribes  
 ' Increas'd, four hundred summers saw them toil  
 ' Beneath imperious masters. Many a town,  
 ' And many a goodly city did they raise,  
 † Pithom, and Rameses. When still they grew  
 ' Maugre their bitter toil, thro every nome, 90  
 ' ¶ Were sent quick orders, that each Hebrew male  
 ' Fresh from the birth be plung'd beneath the stream,  
 ' If so the race of Israel might no more  
 ' Remain a separate name. Then wept the tribes;  
 ' Then trembled Reuben, and the tents of Dan  
 ' Were darken'd with dismay. Jehovah heard §,  
 ' And forthwith, arm'd with signs miraculous,

\* Gen. xlvii. 27.

† Ibid. 6.

‡ Exod. i. 12.

¶ Ibid. 16—22.

§ Ibid. 24.

' Sent

' Sent Moses to their aid. Him in an ark  
 ' \* Of rushes, on the river's sedgy brink,  
 ' Pouring his infant moans, Myrrhina heard, 100  
 ' Myrrhina, daughter of the Memphian crown.  
 ' She heard, and pitied; for full well she knew  
 ' Some Hebrew's hand had wove the verdant bed,  
 ' If chance his child might one short day survive  
 ' The tyrant's wrath. She rear'd him as her own,  
 ' † And taught him all the wise mysterious lore  
 ' Of Egypt, nurse of science. Aaron too,  
 ' From whose persuasive mouth flow'd eloquence  
 ' Sweeter than honey, which with Gilead's balm,  
 ' His vessel's precious freight, the Tyrian bore 110  
 ' From Canaan, in the wilderness ‡ receiv'd  
 ' His long lost brother. To the glittering court

\* Exod. ii. 6.

† Acts vii. 22.

‡ Exod. iv. 27.

' § Of proud Bufiris, captive Israel's scourge,  
 ' The sons of Amram speed; and in the name  
 ' Of great \* I AM, the Lord of Abraham, ask  
 ' Deliverance for his seed. "Hence, tell your God  
 ' His people shall not go," the tyrant cries;  
 ' When instant with his rod, the herald smites †  
 ' Each river, pond, and fountain: where before  
 ' Flow'd water, limpid stream, huge lakes of blood 120  
 ' Stagnate o'er all the land. Seven days are pass'd,  
 ' And in his wonted channel once again  
 ' Rolls the pure element. But noisome frogs ‡  
 ' Rise from the slimy soil, and even by night  
 ' Croak round their curtains in the hour of sleep,  
 ' Ill ominous. Next from the dust a swarm ||

§ Exod. v. 1.

\* Exod. iii. 14.

† Exod. vii. 20.

‡ Exod. viii. 6.

|| Ibid. 24.

' Of

\* Of creeping, and of winged insects rose,  
 \* Shadowing the face of noon. The pestilence \*  
 \* Consum'd their drooping herds, and beast, and man,  
 \* Were smitten sore. Heaven's adamant gate 130  
 \* Flew open, and an hideous peal was heard †  
 \* Of thunder mix'd with lightening, such as shook  
 \* The pillars of the world. Huge hail-stones smote †  
 \* The verdant herb, and strip'd the mantling vine,  
 \* Laden with luscious grapes. The affrighted Prince †  
 \* Relents; the heavens are calm'd. But soon his heart  
 \* Is fear'd; when all night long the east-wind blows  
 \* Impetuous, and to Egypt's ravag'd coasts  
 \* Wafts a black cloud of § locusts: they, whate'er  
 \* The hail had spared, with blasting breath devour; 140

\* Exod. ix, 6—11.

† Ibid. 23.

‡ Ibid. 25.

¶ Ibid. 27.

§ Exod. x. 13.

' Nor on the trees, nor on the grafs remains  
 ' Or leaf, or blade of green. Then Moses waves  
 ' His hand towards heaven, and o'er the afflicted land  
 ' Spreads \* darkness palpable. Three tedious days,  
 ' And three long nights in the same spot they sat,  
 ' Unseeing, and unseen. Yet, strange to tell,  
 ' Tho the proud king, and all his realm beside  
 ' Felt God's awaken'd ire, no ill assail'd  
 ' The sojourners of Goshen. And when soon  
 ' The † Egyptians saw their first-born drench'd in gore, 150  
 ' The avenging angel pass'd o'er every house,  
 ' Where slept the tribes of Israel. Hence a feast  
 ' Sacrificial, memorial of that night,  
 ' Was yearly solemniz'd, while Judah yet  
 ' Was free; and shall again, if e'er they reach

\* Exod. x. 22. 23.

† Exod. xii. 29.

' The



- ' The fields of promise. Terrouer now subdues.  
 ' The monarch's soul, and he who late forbad  
 ' His captives to depart, impatient speeds \*  
 ' Their march towards Canaan. Nathless he pursues †  
 ' The fugitives. They on the red-sea coast 160  
 ' ‡ By Pihahiroth old had pitch'd their tents,  
 ' When sudden from the west they heard the sound  
 ' Of chariots, and of horsemen. O'er the flood ||  
 ' Their gallant leader waves his wand, and lo !  
 ' The obedient waters part, and on dry land.  
 ' Safe thro the sea the sons of Jacob pass ;  
 ' The tyrant follows ; but the Arabian gulph §  
 ' Shuts close, and swallows him with all his host.  
 ' And now o'er rock, o'er desert, vale, and plain,

\* Exod. xii. 31.

† Exod. xiv. 6.

‡ Ibid. 9.

§ Ibid. 21.

§ Ibid. 28.



' By \* Marah's bitter waters, by the wells 170  
 ' Of palmy Elim †, and the wilds of Sin †,  
 ' ¶ Three months they journied, till they saw the heights  
 ' Of Horeb, and of Sinai. There did God  
 ' Display a scene of dread magnificence §;  
 ' He bow'd the heavens, and in a flaming fire  
 ' Descended from on high. The mountain felt  
 ' Unusual weight, and with convulsive throes  
 ' Shook to his center. O'er the top was spread  
 ' A dark thick cloud, and streams of smoke arose,  
 ' Wreathing their dusky volumes. Then 'gan sound 180  
 ' The trump of God; that trump, which none can blow  
 ' Beneath arch-angel's strength. And now the voice  
 ' Is louder, and yet louder, while the tribes \*\*

\* Exod. xv. 23.

† Ibid. 27.

‡ Exod. xvi. 1.

¶ Exod. xix. 1.

§ Ibid. 16.

\*\* Ibid. 10.

- ' With new-wash'd garments, and unsandal'd feet  
 ' Fall prostrate on the ground. Mean-time their guide  
 ' Even on the summit of the burning hill  
 ' Held converse with the highest, and from his hand \*  
 ' Receiv'd two plates of stone, whereon were graven,  
 ' On either side, those everlasting laws,  
 ' Which none may break, and live. Here too he gave 100  
 ' † The pattern of an ark, where ay he dwelt,  
 ' While Israel, yet unfettled, spread his tents  
 ' On mountain, or in vale. Twice wan'd the moon ‡,  
 ' Nor Moses yet return'd. The impatient tribes  
 ' Demand a God; when || Aaron, strange to tell,  
 ' Rears a grim idol, carv'd of fusil gold,  
 ' Such idol, as in Egypt's hated land

\* Exod. xxxi. 18.

† Exod. xxv. 10.

‡ Exod. xxiv. 18.

|| Exod. xxxii. 4.

' Their enemies ador'd. With dance, and song,  
 ' And festive shouts his frantic votaries hail  
 ' Their new deliverer, and 'a God, a God,' 200  
 ' Each voice proclaims, while Horeb's cliffs resound  
 ' 'A God, a God.' Now Moses, from the mount  
 ' Descending, heard the shouts of dissonance,  
 ' And on the rock the holy tablets dash'd \*,  
 ' Indignant: o'er the water next he strew'd,  
 ' Ground to vile dust, their molten deity,  
 ' And made them stoop their base necks to the draught  
 ' Inglorious. Then he bade his Levites arm,  
 ' And each man thro the camp from gate to gate  
 ' † Slew brother, friend, companion; in that day 210  
 ' Three thousand fell. But God allay'd his wrath,

\* Exod. xxxii. 19, 20.

† Ibid. 27.

- ‘ His honour satisfied ; yet still denounc’d
- ‘ Severest vengeance, should they e’er again
- ‘ Bow down to ought created, or unite \*
- ‘ In league of amity, or nuptial bond,
- ‘ With base idolaters. How long they rov’d
- ‘ The pathless desert ; how the wanton nymphs †
- ‘ Of Midian drew them to the obscene rites
- ‘ Of Peör ; how the wasting pestilence ‡
- ‘ Consum’d their tribes ; or how the solid earth || 220
- ‘ Clave where they stood, and buried in her womb
- ‘ The leaders of sedition, Eliab’s sons,
- ‘ Behoves not now to tell. The promis’d land,
- ‘ The nearer they approach the frontier line,
- ‘ Retires still farther. So when late at eve

\* Exod: xxxiv. 12—16.

† Numbers xxv. 18.

‡ Numb. xiv. 37.

|| Numb. xvi. 31.

' The traveller on some distant hill descries  
 ' An hospitable lodge, he thinks full soon  
 ' To rest his weary limbs; but strait appears  
 ' A valley interpos'd, which the slope earth  
 ' Foreshorten'd on his eye, and bids him haste, 230  
 ' For lo! the twilight melts away, and night  
 ' With hasty strides pursues him. In that land  
 ' Even Amram's son, the leader of the way,  
 ' Ne'er plac'd his foot; tho from the summit high \*  
 ' Of Pisgah, he survey'd the stately palms  
 ' Of Palæstine, the fig-trees, and the vines,  
 ' Which shew'd their clusters to the mid-day sun,  
 ' Rich cedar-groves, and every fir that crown'd  
 ' The brow of Lebanon. He saw, and died:  
 ' † The vale of Moab, by the ancient shrine 240

\* Deut. xxxiv. 1.

† Ibid. 5, 6.



' Of Peor receiv'd his bones ; but never man  
 ' Could trace his sepulchre, lest Israël  
 ' Might hail him as a god, and at his tomb  
 ' Perform abominations. Howbeit him,  
 ' Favour'd of heaven so highly, Judah held  
 ' In holiest awe : to him the prophets bow'd ;  
 ' His laws, his civil polity, his rites  
 ' Religious bound the tribes, while yet they till'd  
 ' The fields of promise ; and if once again  
 ' Thy grace restore them to that pleasant land, 250  
 ' Graven on their foreheads shall his words be seen,  
 ' And the broad scroll even to their garments edge \*  
 ' Shall hang for a memorial. Moses dead,  
 ' † Full thirty days the afflicted Hebrews weep  
 ' Their lost deliverer. Yet without a guide

\* Matthew xxiii. 5.

† Deut. xxxiv. 8.



' He left them not: to Joshua with one voice  
 ' \* They vow'd obedience. He thro Jordan's stream †,  
 ' Which parted as they pass'd, conducted safe  
 ' The shouting Israelites, while in the midst  
 ' Firm on dry ground the anointed Levites stood, 260  
 ' Bearing the mystic ark. If ever chance  
 ' Shall lead thee to that unfrequented spot,  
 ' † Twelve stones, a sign to future times, will mark  
 ' The place, where || forty thousand warriors pass'd  
 ' To claim their heritage. Then shook the kings §  
 ' Of Canaan, and the Amorite presag'd  
 ' Destruction to his gods; then fell the walls  
 ' Of Jericho \*\*. In vain conspir'd the strength  
 ' Of †† Hebron, and of Lachish; Eglon's lord

\* Josh. i. 16.

† Josh. iii. 14, 17.

‡ Josh. iv. 6, 7.

|| Ibid. 33.

§ Josh. v. 1.

\*\* Joshua vi. 20.

†† Josh. x. 5.

- ‘ In vain with Píram join’d confederate arms; 270  
 ‘ Keen was the sword of Jofhua; heaven’s high hoft  
 ‘ Beneath his banner fought; the moon, the fun \*,  
 ‘ Stood ftill to hail his victory. From their cliffs  
 ‘ He fwept the † giant Anakim; and all  
 ‘ The country of the fouth, hill, valley, plain,  
 ‘ From ‡ Halak even to Hermon’s dewy brow,  
 ‘ Obey’d the new poffeffors. To each tribe  
 ‘ ¶ A portion was affign’d, fave Levi’s fons;  
 ‘ They, honour’d more than all, receiv’d their lot,  
 ‘ § An everlafting priefthood, and the tenth 280  
 ‘ Of fruits, of flocks was theirs. Twas theirs to waft  
 ‘ The fragrant incenfe to the gates of heaven,  
 ‘ And pour the victim’s blood. Still much remain’d

\* Jofh. x. 13.

† Jofh. xi. 21.

‡ Ibid. 17.

¶ Jofh. xiii. 7.

§ Ibid. 14.

‘ Unconquer’d;

' Unconquer'd; often with their foes they strove,  
 ' Now victors, now subdued. Again they bow'd  
 ' To idols, Ashtaroth, and Baälim \*,  
 ' And all the vanities of Syria,  
 ' Of Moab, and of Sidon. Then, ah! then,  
 ' The Ammonite smote their inglorious backs †,  
 ' Harness'd for fight; and, omen dire! the ark, 290  
 ' Pledge of God's covenant with his chosen seed,  
 ' Sieg'd by Philistia's troops, adorn'd the shrine ‡  
 ' Of Dagon. But not long; the molten beast,  
 ' Aw'd by his presence, on whose seat he sat  
 ' Usurping power celestial, from the height  
 ' Down dropt; his sever'd head, and mangled palms  
 ' Lay prostrate on the ground. Then quaked the priests  
 ' Of Ashdod; and to Gath, and Ekron, first,

\* Judges x. 6.

† Ibid. 9.

‡ 1 Sam. v. 3—5.

‘ Thence

\* Thence to Bethshemesh \*, where the landmark stands  
 \* Parting the fields of Dan from Judah's lot, 300  
 \* Convey'd the fatal prize. Now Samuel pray'd;  
 \* On the bright fire a spotless victim smok'd †,  
 \* Whose odour, sweeter than the scented gale  
 \* From blest Arabia's groves, in eddying wreaths  
 \* Ascended. Soon he heard the thunder roar  
 \* O'er Philistæan tents, and saw them flee  
 \* Gor'd by the trenchant blade of Israel,  
 \* With hideous rout confounded. Him, while yet  
 \* A child, Jehovah call'd, and thrice pronounc'd †  
 \* His name. 'Twas hence he learnt in earliest youth || 310  
 \* The sacred ministry, and knew full well  
 \* The rites of sacrifice, and when the hour  
 \* To seeth the flesh, and when to burn the fat,

\* 2 Sam. vi. 12.    † 1 Sam. vii. 9.    † 1 Sam. iii. 8.    || 1 Sam. ii. 13.

' Or feed with oil the unextinguish'd lamps,  
 ' Him Israel honour'd long; till prone to change,  
 ' \* Give us some man of war, the murmurers-cried,  
 ' 'Some king to fight our battles.' Sore he sigh'd,  
 ' For in prophetic vision he foresaw  
 ' The miseries of his country. On the head  
 ' Of towering Saul he pour'd the imperial oil †, 320  
 ' While all the shouting tribes with loud acclaim  
 ' Hail their elected monarch. He, thus rais'd  
 ' By God's especial choice, forgot the hand  
 ' That rais'd him; happier, had he still remain'd  
 ' Amidst the humble tents of Benjamin  
 ' Unknowing, and unknown: for dark distrust,  
 ' Suspicion, melancholy, and black despair  
 ' Prey'd on his spirit; and his crown was wove

\* 1 Sam. viii. 5.

† 1 Sam. x. 1.

\* With



- ' With sharper thorns, than tear the mangled flesh,  
 ' The tenters of the soul. With adverse fate 330  
 ' Long time he struggled, till on Gilboa's mount \*  
 ' With his three sons Philistia saw him fall,  
 ' Then nail'd to Bethshan's † gate his streaming trunk,  
 ' And with his arms, her trophies, deck'd the shrine  
 ' Of horned Ashtaroth. The vacant throne ‡  
 ' Was fill'd by Jesse's son, heaven's favour'd prince,  
 ' David. To him the promise was renew'd,  
 ' Long since to Abraham given, that in his seed  
 ' All nations should be blest. 'Twas he that slew ||  
 ' Proud Gath's gigantic champion, when his voice, 340  
 ' Loud as the roaring of a whirlwind's blast,  
 ' Defied the armies of the living God.

\* 1 Sam. i. 21.

† 1 Sam. xxxi. 10.

‡ 1 Sam. ii. 4.

|| 1 Sam. xvii. 20.

' He too, when Amalek pour'd on the south \*,  
 ' Repell'd the bold invader. Forty years †  
 ' He sway'd the sceptre, and his banner wav'd  
 ' O'er all the promis'd land. Sion to him ‡  
 ' Her fortress yielded : there he plac'd the ark ||,  
 ' That sojourn'd long in Gibeah, and with dance,  
 ' And song, and instrumental melody,  
 ' Proclaim'd a sacrifice. For who like him 350  
 ' Could touch the strings of viol, or of harp,  
 ' Whether in fuller strains he rous'd the soul  
 ' To gallant feats of war, or with soft airs  
 ' Drew from each eye the involuntary tear,  
 ' The tear of sympathy. But not to him  
 ' Was destin'd to erect a nobler shrine,

\* 1 Sam. xix. 1.

† 1 Kings ii. 11.

‡ 2 Sam. v. 7.

|| 1 Sam. vi. 12.

' A mansion

' A mansion for his God. His sapient heir,  
 ' (Whose wisdom far excell'd whate'er the east,  
 ' Or Egypt, birth-place of ingenious arts,  
 ' Could boast; to whom the sons of Zerah \* bow'd, 360  
 ' Eman, and Darda; who could call each tree †,  
 ' Each beast, each insect by his name, and mark  
 ' Their separate properties;) this glorious work,  
 ' Model'd in heaven, and for his hands reserv'd,  
 ' ‡ Rear'd on the mount of Moriah. There it stood,  
 ' And might have yet defied the rage of time,  
 ' The waste of centuries. From Lebanon  
 ' Ten thousand fellers hew'd the knotty trunk ‖,  
 ' Cedar, and fir; and when the new moon shot  
 ' Her feeble rays, ten thousand others came 370

\* 1 Chron. ii. 6.

† 1 Kings iv. 33.

‡ 1 Kings vi. 14.

‖ 1 Kings v. 14.

' In regular succession. On broad floats \*  
 ' The Tyrian monarch bound the polish'd beams,  
 ' Carv'd by Sidonian artists, and receiv'd  
 ' Each year rich stores of corn, and oil, and wine,  
 ' The merchandize of Canaan. Nor mean time  
 ' Did twice two thousand axes cease to cleave  
 ' The mountain's side, and from its center scoop  
 ' Huge blocks of marble, and of porphyry,  
 ' The temple's deep foundation. That secur'd,  
 ' † Seven summers roll'd away, when now the shrine 380  
 ' Uprear'd his awful head. Should I report  
 ' Each separate part, the pillars, palms, and flowers ‡,  
 ' The doors of olive, and the Cherubim  
 ' Which spread their wings of gold; should I unfold  
 ' The wealth, the glories of that stately pile,

\* 1 Kings v. 9—11.

† 1 Kings vi. 38.

‡ Ibid. passim.

- ' The day would fail me, tho' the sun not yet  
 ' Hath reach'd his middle course. But not for that,  
 ' Nor for ought else which earthly pride can boast,  
 ' Flow Judah's tears perennial; but that there  
 ' Jehovah dwelt, that there he deign'd appear 399  
 ' In visible effulgence. Could we raise  
 ' Another pile, tho' Syria shall refuse  
 ' Her cedars, nor Sidonian artists carve  
 ' The dædal figures, tho' nor solid bulk,  
 ' Nor space, dimension'd out in round and square,  
 ' Shall vye with what is lost; yet there, even there,  
 ' By fervent prayer, and frequent sacrifice  
 ' Invok'd, who knows but God may still reside,  
 ' And in compassion to our weaker sight  
 ' The unclouded blaze of his divinity 400  
 ' Temper with mildest rays? A solemn feast  
 ' Shall



' Shall testify our joy, such as was held  
 ' Two weeks from \* Hamath to the Memphian stream,  
 ' When Solomon before the altar rais'd  
 ' His eyes to heaven, and in the oracle †  
 ' Bade Zadock gently lay the vagrant ark,  
 ' The covenant of redemption. But his heart  
 ' Eftoons by Gentile harlots was estrang'd ‡  
 ' From him, to whom his altar smoak'd with clouds  
 ' Of never-ceasing incense: nor could all 410  
 ' His former wisdom, heaven-inspir'd, forbid  
 ' The doting monarch on the opprobrious hill  
 ' To build an high place for the rights impure  
 ' Of Moab, and of Sidon. Hence, when he  
 ' Slept with his fathers, God arose, and rent

\* 1 Kings viii. 65.

† Ibid. 6.

‡ 1 Kings xi. 4—8.

' The kingdom from his son. Ten tribes retired \*,  
 ' And form'd a separate nation. Sion still  
 ' Remain'd to David's heir; and from that hour  
 ' Rais'd from one stock two sovereign thrones appear'd,  
 ' Israel, and Judah. With enchanted spells, 420  
 ' And magic divination, Israel rais'd  
 ' † A grove, and worship'd all the host of heaven.  
 ' ‡ Hence soon their conqueror from Samaria, scene  
 ' Of all their horrid mysteries, remov'd  
 ' The wretched vagabonds; and in their stead  
 ' Planted a motley crew, the sons of Cuth,  
 ' Hamath, and Ava, with the worshippers  
 ' Of fierce Adramelech. Had Judah, warn'd  
 ' By Israel's doom, tho late, obey'd her God,  
 ' Thou hadst not seen us here, an exil'd race, 430

\* 1 Kings xii. 20.

† 1 Kings xviii. 19.

‡ 1 Kings xvii. 29.

' Imploring

' Imploring aid from thee. Yet some, who sat  
 ' On David's throne, averted for a while  
 ' Cælestial vengeance. Afa first, who tore  
 ' The crown imperial from his mother's brow \*,  
 ' Idolatrous Maachah. Then, endued  
 ' With all the pious fervour of his fire †,  
 ' Jehofaphat: and Joas ‡ next, preserv'd  
 ' In infancy from Athalia's rage;  
 ' And Jotham §. Nor unnotic'd be the name  
 ' § Of Hezekiah. He with lifted ax 440  
 ' Level'd the groves, where oft at night's still hour  
 ' With hideous noise their frantic votaries howl'd  
 ' To devils. He, when doom'd to death, by prayer \*\*  
 ' Suspended God's own mandate; and, a pledge

\* 1 Kings xv. 13.  
 † 2 Chron. xxvii. 2.

‡ 2 Chron. xvii. 3.  
 § 2 Kings xviii. 4.

† 2 Chron. xxii. 11.  
 \*\* 2 Kings xx. 11.

- ' Of lengthen'd life, on the fix'd dial saw  
 ' The shade retire full ten degrees of heaven.  
 ' Jofiah still remain'd, \* predicted heir  
 ' Of David's royal house. Him all the priests,  
 ' Prophets, and people, heard with awful voice †  
 ' Renew the covenant. He from idols purg'd 450  
 ' Each valley, and each hill; and rear'd a pile,  
 ' Where blaz'd the crackling chariots of the sun ‡,  
 ' Offerings of Judah's kings. Could ever man  
 ' Have chang'd the immutable decrees of heaven,  
 ' Jofiah had prevail'd. But vengeance now  
 ' Was ripe; in war the patriot monarch fell,  
 ' Slain at Megiddo || by barbarian hands;  
 ' Nor did his sons escape the victor's rage,

\* 1 Kings xiii. 2.

† 2 Kings xxiii. 3.

‡ Ibid. 11.

|| 2 Kings xxiii. 29.

' Bound with inglorious chains. And now approach'd  
 ' The fatal hour, when hostile fire should wreath 460  
 ' Its dusky smoak o'er Sion's darken'd brow.  
 ' What tho her holy priests foretold the fate  
 ' Of lost Jerusalem; what tho her seers  
 ' In vision, or extatic trance, beheld  
 ' The appointed day; the perverse tribes despised  
 ' Their warning voice, and, from their God estrang'd,  
 ' Wallow'd in foul pollution. But his wrath,  
 ' Tho long defer'd, was terrible. Even now  
 ' I hear the shouts, and neighing of the steeds\*,  
 ' When round her walls the fierce Chaldaean rang'd 470  
 ' His unresisted legions: yet I see  
 ' The madness of despair, the pale dismay  
 ' Which spread o'er every face. Can I forget,

\* 2 Kings xxiv. xxv, passim.



- ' Tho then a child, O can I e'er forget  
 ' The shrieks, the groans, and unavailing prayers,  
 ' Which God not deign'd to hear? Mean time the streets  
 ' Were fill'd with armed troops, thro every gate  
 ' Thick swarming: down they tear the marble towers,  
 ' Which crown the walls\*; great David's first, where hang  
 ' A thousand bucklers, useless now, and vain, 480  
 ' Once shields of mighty men. Huge stones obstruct  
 ' Siloa's clear fount, and Cedron, rapid brook,  
 ' Tho swoln by sudden rains, forgets to flow.  
 ' And now the sons of rapine hasten up  
 ' The everlasting hill, and, dire to tell!  
 ' With impious step profane the holy shrine,  
 ' Nor spare the mystic veil. In vain the priests  
 ' Oppose their feeble strength; in vain they strive

\* Cantic. iv. 4.

' To save the sacred vessels of their God  
 ' From hands idolatrous : in heaps they throw 490  
 ' The golden cups, the gems of richest hues,  
 ' Jasper, and amethyst : the purple robes,  
 ' The breast-plate, crown, and ephod. O'er them stands  
 ' A chosen troop, whose falchions wave around,  
 ' And guard their prey. Meanwhile the loud laments  
 ' Of matrons, and of virgins, rend the air :  
 ' They on the altar hang, or clasp their arms  
 ' Round every pillar ; scarce the uplifted sword  
 ' Can drive the mourners from the courts they love.  
 ' This done, the victor by the trumpet's voice 500  
 ' Commands, that thro the eastern gate be led  
 ' The tribes of vanquish'd Solyma, who fill  
 ' The winding vale, a piteous spectacle,  
 ' Men, women, helpless infants, hoary seers,

' Prepar'd for banishment. With downcast eye  
 ' In silent grief the captive monarch stands,  
 ' Abash'd. His faithful consort by his side  
 ' With louder shrieks bewails her bitter lot.  
 ' His princes next, and all the attendant train,  
 ' The pageants of his court : the men of might, 510  
 ' Valiant in war, seven thousand. Nor is left  
 ' Whoe'er can labour at the burning forge,  
 ' Tempering the fusil ore, or rear the pile,  
 ' Or carve the fretted moulding. All the hinds  
 ' Unskill'd in finer arts, untrain'd to fight,  
 ' The Babylonian conqueror bids remain ;  
 ' But not for pity : from the deep-sunk well  
 ' To draw fresh water, with incessant toil  
 ' To cleave the wood, to lop the spreading vine,  
 ' To till the soil, is theirs, in Canaan slaves, 520  
 ' As

' As we in Babylon. The sign was given,  
 ' And up the hill we pac'd our destin'd way  
 ' With slow, and weary step; from whose broad brow,  
 ' Smitten by general sympathy, we turn'd  
 ' To cast one lingering look, a last farewell,  
 ' On lost Jerufalem. The house of God,  
 ' The temple blaz'd with fire : the horizon shone  
 ' With sacrilegious flames; and peals of joy  
 ' Were wafted from the savage clans below,  
 ' Arm'd with infernal brands. Again we turn, 530  
 ' And onward hasten, as with eager step  
 ' We fled from dire pollution. Many a hill,  
 ' And many a stream we pass'd : nor ceas'd the while  
 ' Our conquerors with opprobrious jeer malign  
 ' To insult our sacred miseries, and with thongs  
 ' Of pliant leather, or close-twisted cord,

' To



' To drive us on reluctant. Bow'd with age,  
 ' Or worn with toil, and sorrow, many fell  
 ' All lifeless on the ground ; no friendly hand  
 ' Perform'd their parting obsequies ; but birds 540  
 ' Obscene, and ravenous beasts devour'd their bones.  
 ' The rest, less happy fugitives, the gates  
 ' Of Babylon receiv'd. What happen'd since  
 ' From Gobryas thou hast heard, no common tale,  
 ' A tale at once of wonder, and of woe.'

Thus Daniel spake, and once again implor'd  
 That Judah might return ; then ceas'd ; when thus  
 Spake Cyrus, wiping from his eye a tear,  
 And bending graceful from his golden throne,

' Go, and your God be with you ; nor delay 550  
 ' To build another temple. In that house  
 ' Again shall all those ornaments be rang'd,  
 ' Which,



' Which, as ye say, Nebassar hither brought.  
 ' To thee, O Daniel, shall be given whate'er  
 ' Remains of brass, of silver, or of gold,  
 ' In weight, and number. To thy care, and these  
 ' Who wait attendant, heroes, as I gues,  
 ' Of no mean race, full gladly I consign  
 ' This glorious enterprife. Among your tribes  
 ' If any dare refuse obedience due, 560  
 ' Your own laws judge him. Go; and when ye build  
 ' A shrine on Sion's hill, and call your God  
 ' With morning prayer, and evening sacrifice,  
 ' To smile on Israel's race, remember me.'

END OF THE FOURTH BOOK.

J U D A H



JUDAH RESTORED.

B O O K V.



## A R G U M E N T

O F T H E

## F I F T H B O O K.

*Othniel still endeavours to sow sedition among the tribes—They are check'd by Daniel—Othniel stoned—a description of that punishment—The Jews, rang'd under their several chiefs, prepare for their departure—Night comes on—The Angel Gabriel appears to Daniel, and informs him that he must continue in Babylon—He takes leave of the Jews—who set out, and pitch their tents beyond the vale of Semiramis, in Mesopotamia—An old man meets them—his story—They set out from thence, and arrive at Haran—erect a pillar—Misaël's sickness, death, and burial.*

J U D A H



THE MICHIGAN

U.S. DEPARTMENT OF AGRICULTURE

11-1-23

## B O O K V.

**M**eanwhile with insult rude, and clamorous  
threats,

Even at the gate, impatient for the event,

Stands Othniel, breathing vengeance on the head

Of every Jewish chief. Scarce had their shouts

Proclaim'd the imperial edict, when loud cries,

And shrieks, and savage hisses, interrupt

The voice of glad deliverance. Yet, (so vice

Ay shrinks appall'd if virtue deign appear,)

Still silence thro the ranks, when Daniel

Stood like the ambassador of heaven, proclaim'd

His worth superiour: not the faintest breath

Pas'd thro that rabble rout, so valiant late,

So abject now. As when the luscious juice  
 Of Antigonian, or Barbadian cane,  
 Forc'd by alchymic heat, in eddying waves  
 Heaves to the caldron's brim; if chance the fat  
 Of newly slaughter'd ox, or unctuous caul  
 Torn from the bleeding swine, on the hot lake  
 Be cast, at once the boiling sea subsides,  
 And smooths his level surface; so the herd, 20  
 The clamorous host of Othniel, crouch'd at once  
 Beneath their prophet's eye. But when he spake  
 Of Judah's glory, and of Sion's fame,  
 Tears unrestrain'd of sorrow, shame, and joy,  
 Shame for past ills; and joy for future good,  
 Burst forth. The very dastards, who but late  
 Fear'd every peril of the way, the sons  
 Of earliest childhood, women, who even now

At Othniel's call join'd their confederate tongues,  
 With patriot zeal inflam'd, all, all forsake 39  
 Their chief, and to the prophet stretch their arms,  
 Impatient of his frown. As when a peal  
 Of rattling thunder shakes, or seems to shake,  
 The pillars of the world, and the fork'd flash  
 Impetuous darting from the riven cloud,  
 To some tall pyramid, or magazine  
 Fraught with the stores of war, directs its speed;  
 If once the electric rod, invention rare  
 Of later ages, intercept its rage,  
 Far from the threaten'd pile the obedient fire 40  
 Flies diverse; so the troops, determin'd, firm  
 Of purpose, chang'd at once their fix'd resolves,  
 Even at the waving of their prophet's hand.

But Othniel, foe to peace, whose soul was form'd

For dark sedition, still with artful phrase  
 Pour'd his fell poison in the general ear,  
 And dar'd, now bolder grown, blaspheme the name  
 Of Sion, and her king. 'Traytor, and slave,'  
 Kindling with holy rage, the indignant seer  
 Exclaim'd, 'thy life shall pay the forfeit due 50  
 ' To Judah's injur'd Lord. Ye know the law;  
 ' Nor tho it lay obscur'd, have seventy years  
 ' Impair'd its force;' "who curses God, shall die\*"  
 He spake, and instant thro the western gate,  
 Thence to the stream, a thousand Hebrews drag  
 Their trembling champion. By the offender's blood,  
 An easy sacrifice, each hopes to wash  
 His proper guilt away. In vain he strives  
 To sooth the former partners of his crime,

\* Levit. xxiv. 16.



And calls to their remembrance every pledge 60

Of friendship, every vow of amity,

That link'd them to each other: they nor hear

Nor melt with social sympathy. Tis zeal,

Tis zeal for Sion, and Jehovah's name,

That hurries on to vengeance. But the seer

Controuls the tumult of their lawless rage,

And tells them, that no penalty is due,

Where, unsupported by clear evidence,

Vague rumour spreads the tale. Forthwith advances

\* Zabdiel, and Azareel: they from the sons 70

Of Elam, and of Arah, boast their race,

And with full testimony soon confront

The self-convicted Othniel. Him precedes

A herald, and proclaims his name, his crime,

\* Deut. xvii. 6.

His punishment. Not far from where the dyke  
 Receiv'd the averted stream, a mound appears  
 Rais'd from the crumbling soil, but harden'd now  
 To firm consistence by the winter's frost.  
 Here from devoted Othniel first they strip  
 His gaudy trappings; then with pliant thongs 80  
 Bind fast his arms, and up the steep hill drag  
 Their trembling prisoner. Meanwhile flinty stones,  
 Projecting angular in many a point  
 Appall the victim's soul: cold dew-drops ooze  
 From every pore; faint are his languid limbs;  
 Quick throbs his heart; and o'er his swimming eyes  
 A dark mist spreads. Now fear had well-nigh quench'd  
 His lamp of life, when \*Zabdiel from the height  
 Full on the convex of the stony bed

\* Deut. xvii. 7.

Dash'd his unvested loins. A fragment huge, 90  
 Fit for the corner of some Doric fane,  
 Indignant Azareel with all his might  
 Heav'd from the earth, and hurl'd the ponderous mass  
 Precipitate. On Othniel's breast it fell,  
 Whom now insensible to all their rage,  
 Thick as the pelting hail in Autumn's hour,  
 A stony shower assails, hurl'd from the arms  
 Of twice two thousand slingers. Thus entomb'd  
 They leave the mangled corse; example dire  
 Of legal punishment to Judah's sons. 100

And now whate'er may suit their destin'd way,  
 Flocks, herds, and neighing steeds, and instruments  
 Metallic, brass, or iron, to fettle the flesh,  
 Or broil on living coals, fresh garments, work'd  
 In Babylon's looms, and what besides

May shield their limbs, dissolv'd in balmy sleep,  
 From dews, or nipping frosts, the tribes prepare.  
 But first the holy vessels, late profan'd  
 By hands unhallow'd, now again restor'd,  
 In separate heaps they place. Strait o'er the plain, 110  
 Whitening the ground, their canvass tents are spread,  
 Where forty thousand men of Judah stand \*  
 In ten divisions. They ten chiefs obey †  
 With unreluctant service: Jeshua first,  
 And young Zorobabel, and Misael, green  
 In hoary years; and Nehemiah; next  
 Baanah, Bilshan, Mispar, Mordecai,  
 And Sanabassar, and the reverend age  
 Of Ananiah. Daniel prescribes  
 To each his rank, his order, and o'er all 120

\* Ezra ii. 64.

† Ibid. 2.



Extends his general care. Now Hesper lights  
 His evening torch, and summons all the tribes  
 To early rest; for tedious is their way,  
 And long their march to Sion. Worn with joy,  
 As oft with grief before, their spirits sink,  
 And nature from the tumult of the soul  
 Seeks respite, seeks repose. Even Daniel's eyes  
 Which oft held converse with the twinkling stars,  
 Are seal'd : when at the latest hour of night,  
 Sent from the bright empyreal, at his head 130  
 Stands Gabriel, and with mildest whisper, soft  
 As unembodied seraphs breathe in heaven,  
 Accosts the slumbering prophet. But tho soft,  
 Yet piercing was the sound : for Daniel, rous'd  
 From sleep, knew well the sweet celestial voice,  
 \* Once heard before; and starting from his couch

\* See Book i. v. 123.



Knelt with due reverence to the angelic power,

Whom Gabriel gently raising, thus began.

- ‘ Kneel not to me ; tho this dark atmosphere,
- ‘ Tho these gross elements inthrall thy soul, 140
- ‘ While we unmanacled from world to world
- ‘ Bear the sage mandates of our mighty Lord,
- ‘ † I am thy fellow-servant ; and in heaven,
- ‘ As thou on earth, perform the high behests
- ‘ Of him, whose potent, and prolific word
- ‘ Call’d from the womb of unessential night
- ‘ Thy race, and mine. Even now to thee I bear
- ‘ No welcome message. To their destin’d home
- ‘ Safe shall the tribes return : On Sion’s hill
- ‘ Again another temple shall arise, 150
- ‘ And clouds of incense shall again perfume
- ‘ The rescued mount of God. But not to thee,

† Rev. xxii. 9.

' But not to thee, O Daniel, is it given  
 ' To share these happy scenes, nor ever more  
 ' To see Jerusalem. In Babylon  
 ' Tis thine to wait with resignation mild,  
 ' Till God shall call thee to a happier home.  
 ' Ask not the cause; amid the dark decrees  
 ' Of providence 'tis hid from mortal sight.  
 ' Farewell; 'tis God commands; obey, and live. 160

He spake, and ere the prophet could reply,  
 The radiant minister had pass'd the gate  
 \* Hewn from one solid pearl, thro which the sun  
 Cloath'd with the majesty of light, now 'gan  
 His eastern march. At his approach, the tribes  
 Impatient of delay, round all their chiefs  
 Croud frequent, and to Daniel's tent repair.

\* Rev. xxi. 21.

Tho

Tho doom'd, God's high command, no more to see  
 His native land, with smile benign he comes,  
 Observes their eager haste, and thus begins. 170

‘ Still must ye stay, tho harness’d for your march,  
 ‘ Till that soft grassy board be pil’d with food,  
 ‘ Your morning’s strong repast. Nor fear, my friends;  
 ‘ Safe shall ye come to Salem, hallow’d name,  
 ‘ And build another shrine. But not to me,  
 ‘ As once I deem’d, is given to guide your feet,  
 ‘ And lead you to each favour’d spot, where once  
 ‘ I rov’d in earliest youth. The pleasant fields  
 ‘ Of Solyma, and Jordan, sacred stream,  
 ‘ Ne’er shall I visit more. Last night, when sleep 180  
 ‘ Had seal’d mine eyes, a minister of heaven  
 ‘ Pierc’d my rapt sense; still vibrates on mine ear  
 ‘ The sound celestial:’ “To their destin’d home

“ Safe

" Safe shall the tribes return: on Sion's hill  
 " Again another temple shall arise,  
 " And clouds of incense shall again perfume  
 " The rescued mount of God. But not to thee,  
 " But not to thee, O Daniel, is it given  
 " To share these happy scenes, nor ever more  
 " To see Jerusalem. In Babylon 190  
 " 'Tis thine to wait with resignation mild,  
 " Till God shall call thee to a happier home.  
 " Ask not the cause; amid the dark decrees  
 " Of providence 'tis hid from mortal sight.  
 " Farewell; 'tis God commands; obey, and live."

Thus while he spake, from every Jewish eye  
 The tepid tear of soft affection ran  
 Impetuous. Nathless they prepare to seethe  
 The flesh, or broil it on the living coals,

And



\* And knead the unleaven'd dough. Not with more speed 200  
 † Their fathers eat the paschal sacrifice,  
 For hasty flight prepar'd, with girded loins,  
 Staves, serips, and sandal'd feet. And now they stand  
 In separate squadrons : Babylonia's sons  
 With admiration mark their eager joy ;  
 While Daniel with many a fond embrace  
 Hangs on his parting friends, and bids to all  
 A long, a last adieu ; and as they march,  
 The sage ascends the mount whence Othniel fell,  
 And thence with far-stretch'd ken pursues their steps, 210  
 Till their rear lessens on his aching eye,  
 While northward by Euphrates, barrier stream,  
 They bend their way. For to the west is spread  
 The rocky desert vast ; nor dare they pass

\* Exod. xii. 39.

† Ibid. 11.



Unhappy Araby, tho Tadmor raise  
 Her towers imperial in the wild, tho there  
 The Uzzite, purg'd in sore affliction's fire,  
 Water'd his flocks. And now full many a league  
 Beyond that wall, which erst Semiramis  
 Drew from the Tigris even to Perath's bank, 220  
 They march. Their tents are pitch'd; around them croud  
 Mesopotamia's sons, and wondering ask  
 ' What cause hath led this formidable host  
 ' From Babylonia's frontiers? 'Tis not war;  
 ' For neither sword beams on their puissant thighs,  
 ' Nor spear darts lightening from their lifted hands.  
 ' Perhaps from some inhospitable clime  
 ' This horde is driven, and seeks in richer fields  
 ' A fair inheritance. Yet flocks, and herds,  
 ' And ponderous vessels wrought in figur'd gold, 230  
 ' Mark

' Mark not a vagrant crew ; strange is their dress,  
 ' Their accent, and their worship.' While they spake  
 A hoary-headed sage advanc'd, and seem'd  
 Rapt in seraphic vision. In his soul  
 Love, joy, surprise, and reverence, mixt at once,  
 O'erpower'd his feeble frame, and down he dropt,  
 As on the solid earth a dead corps falls,  
 His faculties entranc'd. Nor long he lay,  
 Till wak'd as from a dream, he threw his eyes  
 In extacy round all the populous host, 240  
 And thus in Hebrew phrase the sage began.

' Are ye indeed return'd ? or does my sight,  
 ' Now dim with years, betray me ? Have ye left  
 ' The land of slavery, where full seventy years  
 ' Have seen you toil, if right I guess, beneath  
 ' Imperious masters ? Hail, my friends ; all hail

' O Ben-

' O Benjamin, and Judah ! may your God  
 ' Safe to the sacred hill conduct you home !  
 ' And O for pity in your tents receive  
 ' One worn by toil, by banishment and care, 250  
 ' A partner of your way ! should ye refuse  
 ' This only boon, my grey hairs will ye bring  
 ' With sorrow to the grave'. He spake, he wept ;  
 When thus Zorobabel. ' Whoe'er thou art,  
 ' O venerable fire, accept this hand,  
 ' Pledge of my faith. Too long inur'd to ill,  
 ' We've learnt one lesson in affliction's school,  
 ' To pity, to relieve, another's woe.  
 ' Myself will guard thee ; in the day I'll guide  
 ' Thy ductile steed ; and when the stars arise, 260  
 ' In mine own tent thy aged limbs shall rest,  
 ' Safe from the dews of night. But say, O say,

' (For admiration fits on every face,)  
 ' Whence, and what art thou? in this foreign land  
 ' Why speak'st thou in the tongue of Sion's sons?  
 ' How know'st thou that from Babylon we came,  
 ' And hasten back to Salem? Art thou what  
 ' Thou seem'st? or rather, some ethereal spirit  
 ' Sent in the reverend form of hoary age  
 ' To lead us on our way?' He ceas'd; and thus 270  
 The bearded ancient, bending low, replied.

' Tho here ye see me in these wretched weeds  
 ' Of poverty, and exile, I was born  
 ' To wealth, to honours, in my native land;  
 ' Nor was I, tho a youth, unknown in war,  
 ' While yet that land was free. Jerusalems,  
 ' Dear lost Jerusalems, recorded once  
 ' My name, my martial prowess. But in vain;

' God's



' God's wrath was ripe, and Babylonia's arms,  
 ' Too well ye know, prevail'd. What boots it now 280  
 ' To paint the fatal scene, when from the fields  
 ' Of promise, as a herd from Bafan's hill,  
 ' Nebassar drove the tribes? the common lot  
 ' Was mine; and with my new-espoused wife,  
 ' Sweet as the rose of Sharon, to the yoke  
 ' I bow'd my neck, and with her bore the taunts  
 ' Of rude barbarians. Cruel was their scorn,  
 ' And sore their stripes; but sad necessity  
 ' Forbad me to repine. At length one night,  
 ' Fatigued with heat and toil, asleep we lay, 290  
 ' When two base ruffians, (still my soul recoils  
 ' With horror,) whom our conqueror had plac'd  
 ' To guard us on the way, approach'd the bed  
 ' Of chaste connubial love, and first with wiles,



' Then with brute force assail'd my struggling wife.  
 ' I started; and at one blow (mighty God,  
 ' Judge me, if thus provok'd I could resist,)  
 ' I cleft one vile assassin to the ground :  
 ' His comrade fled. Thus left, and dreading worse  
 ' Than death their brutal lust, with speedy step 300  
 ' I hasten'd to a wood, where ravenous beasts  
 ' Howl'd hideous. Dark the night; the moon had hid  
 ' Her beams; and not a glimmering star appear'd  
 ' Thro all the expanse of heaven. Yet still I sooth'd  
 ' The trembling, dear companion of my flight,  
 ' And hand in hand thro brake, and tangled briar,  
 ' We forc'd our uncouth way. Now peep'd the dawn,  
 ' And in the forest's depth an hollow cave,  
 ' Scoop'd in the bosom of the solid earth,  
 ' Receiv'd us. Lonely was the spot; brown leaves, 310

' Which

' Which the rough wind had scatter'd on the ground,  
 ' We pil'd, and with a huge and massy stone  
 ' Conceal'd our dark retreat. Nor long we lay,  
 ' Till o'er our heads we heard the rattling noise  
 ' Of horses, and of hunters. Soon the sound  
 ' Of Babylonian language pierc'd our ear ;  
 ' And even our names were ecchoed thro the wood  
 ' With threats of bitter vengeance. Evening shades  
 ' Drove, as I deem, (for all was night to us)  
 ' The Assyrians to their tents, nor dar'd we yet 320  
 ' Unbar the murky mansion. From the cave  
 ' At length I heav'd the stone, resolv'd to try  
 ' What food, what living stream the wood might yield.  
 ' Up rose my wife, tho faint, and with me pac'd  
 ' The solitary wild. Long time we roam'd  
 ' In silence; looks, not words, reveal'd at once

- ‘ Our anguish, and our love. Thus wandering on,  
 ‘ With berries and with acorns, wretched food,  
 ‘ Tho then our sole repast, four tedious days  
 ‘ We scarce sustain’d a miserable life: 330  
 ‘ The fifth, (not seventy summers from my soul  
 ‘ Have blotted out the memory of that day,)  
 ‘ The fifth, (O stop my tears,) my faithful friend,  
 ‘ My wife, subdued by hunger, and by toil,  
 ‘ Fell breathless at my feet. On me was fix’d  
 ‘ Her last expiring glance, and seem’d to say  
 ‘ Why wilt thou let me die? All day, all night,  
 ‘ I strove to call her gentle spirit back:  
 ‘ In vain; the angel minister of death  
 ‘ Had seal’d her eyes for ever. With these hands 340  
 ‘ I dug the earth, and in her bosom laid  
 ‘ All that my soul held dear. Beside her grave  
 ‘ Forthwith,

'Forthwith, twas all I could, I plac'd a branch  
 'Torn from some oak, or elm, memorial sad  
 'To guide my feet to that sequester'd spot  
 'Where slept my lost companion. Now I left  
 'The wood, (for what has misery to fear?)  
 'And to that plain, whence late I fled, return'd.  
 'Twas silence all; the Assyrian host was gone  
 'With Judah's mourning prisoners. Tho I knew 350  
 'The victor's wrath was cruel, yet forlorn,  
 'Deserted, bar'd from all society,  
 'It griev'd me to be left, even by the foes  
 'Who fought to slay me. And my brother too,  
 'Friend of my earliest years, was gone to serve  
 'The insulting conqueror, who perchance requir'd  
 'His life for mine, or with severer toil  
 'And cruelty refin'd, his tender age

' Bow'd down with care, and misery. To these walls  
 ' I came; since which I've drudg'd, a patient slave, 360  
 ' In every menial office. Oft I cleave  
 ' The stubborn wood, or delve the restive soil,  
 ' Or trench the vineyard. Yet midst all my cares  
 ' To no false idol have I pour'd a vow;  
 ' Nor ever was my soul one hour estrang'd  
 ' From Sion, and Jehovah. Ye have heard  
 ' My tale; too long indeed, but age will claim  
 ' This privilege: one thing only I forgot;  
 ' My name is Phanuel.' Tears long time had roll'd  
 Down Ananiah's cheek; his heart had heav'd 370  
 With more than common sympathy: but when  
 He heard the stranger's name, in haste he rose,  
 And falling on old Phanuel's neck, exclaim'd,  
 ' My brother, O my brother!' Now they wept,

And



And mix'd their hoary heads, and hoary beards,  
 Clasp'd in each other's arms. So on the top  
 Of huge Garganus, or within thy groves,  
 Chaonia, dripping with ethereal dew  
 Stand two coæval venerable oaks,  
 And join their social branches; deep in earth 380  
 Fix'd are their roots; their heads are lost in heaven.

Now onward they advance. Old Phanuel joins  
 The exulting tribes. Ten days they march, nor cease,  
 Hymning triumphal songs, to cheer their way,  
 Till Haran, and the fields by ancient Luz  
 Invite them to refresh their weary flocks  
 With shade, and herbage sweet. There was a well  
 Sunk deep in earth, where hewn in solid stone  
 An old trough stood, the rude unpolish'd work  
 Of earliest times. Twas here Rebecca met \* 390

\* Gen. xxiv. 15.

The messenger of Abraham, when she stoop'd  
 Her pitcher to his draught. Here Jacob saw \*  
 Fair Rachel lead her sheep. Now paus'd the tribes;  
 And kneeling round the trough with reverence due  
 Each quaff'd the stream, remembering, as he drank,  
 His great progenitor. The flocks, the herds,  
 The steeds deep laden slake their parching thirst.  
 Here too appears the stone, where Isaac's son  
 Pillow'd his head, what time in dream he saw †  
 The angelic host, and heard the voice of God 400  
 Prophetic. Bethel thence the place was nam'd  
 To future generations. Here they raise  
 A pillar, on whose side they carve the hour  
 Of Sion's glad redemption; nor forget  
 To consecrate the top with holy oil,

\* Gen. xxix. 9.

† Gen. xxviii. 11—19.

Memorial of their way. Here too the names  
 Of every chief, who led the obedient tribes,  
 Recorded stand, to everlasting fame  
 Fit monument. Impatient of delay  
 Soon they prepare to march, when all at once 410  
 Old Misaël bows with age; his eyes grow dim;  
 His vital lamp burns feebly; yet a smile  
 Of sweet complacence still o'erspreads his face,  
 Wet with the dew of death. 'Leave me,' he cries,  
 'Leave me, my sons; nor one short hour delay  
 'Your march to Salem. If I'm summon'd hence  
 'Or e'er ye go, O lay me by the bones  
 'Of Nahor, and of Terah! place me where  
 'The father of our faithful patriarch sleeps.  
 'I could have wish'd to see Jerusalem, 420  
 'And hide my grey hairs in that sacred earth

\* Whence first I sprung; but tis not so ordain'd;  
 \* And here, or there, thy will, O God, be done!

He spake; he died; an universal groan  
 Was heard; when Jeshua blew the silver trump,  
 And instant thro the afflicted ranks proclaim'd  
 A fast. 'Twas solemn silence: down they sat  
 In sackcloth, and in ashes, On that day  
 To slay the sheep, or bake the kneaded dough,  
 Were sacrilege. Now on the clay-cold corse 439  
 Zorobabel fell prostrate. Thrice he kiss'd  
 His venerable face, and thrice perfum'd  
 His limbs, first wash'd, with aromatic oils\*,  
 Balsam, and spikenard. Had the law remain'd  
 With all its rites, seven days had pass'd, before\*  
 The mourning friends of Misaël had been cleans'd

\* Numb. xix. 14, &c.

From foul pollution. Had an heifer now  
 Been offer'd to their God, the running stream  
 Pour'd on the smoking ashes, had purg'd off  
 Each spot, contracted in the unholy tent, 440  
 Where death had spread his pestilential blast  
 Invisible. And now with beards close shorn  
 They raise the bier, and to a neighbouring hill  
 Whose unrelenting side, with axe, and spade  
 Was scoop'd, a rocky sepulchre, convey  
 All that remains of Mifael. At the mouth  
 Stands Jeshua: he with decent awe receives,  
 And deep within the fresh-hewn cavern lays  
 His faithful counsellor. Meanwhile are heard  
 Symphonious hymns, and solemn notes of woe, 450  
 Now long protracted, interrupted now  
 With silent pause. Nor fail th y to record

His



His resolute courage, and his constant faith  
 In Babylonian land; and how he cheer'd  
 Their drooping souls, and taught them to defy \*  
 Belshazzar, and his God. Now evening dims  
 The face of heaven, and night with printless step  
 Close in her rear comes hastening. Jeshua waves  
 His hand; they cease; and to their several tents  
 Silent, and sad, the pensive tribes return.

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\* See Book I. v. 258.

THE END OF THE FIFTH BOOK.

JUDAH

# JUDAH RESTORED.

B O O K VI.

WILLIAM R. STONE

BOOK

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## A R G U M E N T

O F T H E

## S I X T H B O O K.

*The Jews miss Zorobabel—their grief on that occasion—Ananiah visits the tomb of Misael—Zorobabel returns—They leave Haran—pass the Euphrates—pitch their tents—ascend a hill, whence they see Mesopotamia on one side, and Syria on the other—thro which they march—They pass thro the lot of Asher, and Zebulun, to mount Tabor—Their prospect from thence—they march on to mount Ephraim—their joy on the sight of mount Sion—They go on thro the portion of Benjamin to Jerusalem—they arrive there—Ananiah addresses them—They repair the houses—renew the feasts—lay the foundation of the temple—old men weep—Haggai prophesies—the work goes on.*

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## B O O K VI.

**B**UT not Zorobabel. He unobserv'd  
 Staid lingering in the cave, and all night long  
 Kept vigils at the tomb. For tho his soul  
 Was prone to sudden rage, yet from his eye  
 Oft gush'd the tear of pity, and of love;  
 Which now o'er Misael flow'd in fullest tide,  
 His friend, his father. He with filial care  
 Had watch'd his hoary age, and every with  
 Prevented, as it rose. To hear him talk  
 He left his gay companions. All the sports  
 Of jocund youth, the festive hours of play,  
 Or dalliance, pleas'd not him. The pious tale  
 Of Misael he devour'd with greedy ear,

And sat the summer's day, whene'er he spake  
 Of Sion, and Jehovah. Strong his grief,  
 As erst was his affection. O'er the tomb  
 With folded arms, and downcast eye he stands,  
 Like monumental mourner, whom the steel  
 Of dædal artist from the Parian rock  
 Hath hewn, and o'er the marble's mimic form 20  
 Spread the soft grace of sympathetic woe.

The rising sun now bids them quit the plains  
 Of Haran. Flocks, and herds, and pastur'd steeds,  
 And camels, laden deep with all their stores,  
 With all their tents, are ready. By his troop,  
 Four thousand souls, stands each accoutred chief;  
 All but Zorobabel: he, only he  
 Is wanting. 'But without him, who can dare  
 'The perils of the way? If he be lost,

'That

' That gallant spirit, whom fear nor danger awes, 30

' Ah! who shall lead the tribes? Even Solyma,

' Dear Solyma, if he shall ne'er return,

' To us will prove a land of banishment.

' Go, search the vale; ascend the mountain's brow;

' Scour the deep forest; let each trumpet sound

' Even to his loudest note; and every voice

' Proclaim him to the echoing vault of heaven.'

While thus the Jews in separate squadrons seek

Their lost Zorobabel, to Misaël's tomb

Old Ananiah bends his silent path, 40

To pay the last sad visit to the spot

Where rests his friend, to kiss the sacred earth,

And vent in tears the sorrows of his soul,

The luxury of grief; for even from youth,

From earliest childhood, were they bound with cords

Of strictest amity: together both  
 Were driven from Salem to Chaldean plains;  
 Together both defied Nebassar's rage,  
 Safe in the burning flames; and all the hours  
 Of gloomy banishment together cheer'd 50  
 By courteous friendship, and by mutual love.

Now Shadrach bow'd his hoary head beneath  
 The rock's low-arched entrance. Soon he spied  
 By the faint light, which scarce the orient sun  
 Shot thro the murky cave, Zorobabel,  
 Desire of Judah's sons, in pensive mood  
 Immoveable. He saw him; but the youth  
 Mark'd not the reverend ancient. 'Stand'st thou thus,  
 'Stand'st thou, Zorobabel, thus weeping here,'  
 Exclaims the sage? 'Nor do I blame thy tears; 60  
 'Tears are the dews which soft compassion sheds,

'The

' The sweet milk of the soul. To man alone  
 ' Is given the glorious privilege to weep ;  
 ' The beast enjoys it not. Soft are the drops  
 ' Which fall from widow's, and from orphan's eye,  
 ' Melting even hearts of stone ; but graceful most,  
 ' When from the virtuous, and the brave they gush  
 ' In tender sympathy. They are a debt  
 ' Thou owest the dead ; yet still the living claim  
 ' Thy first attention. Haste ; thy drooping friends 70  
 ' Already deem thee lost ; and should'st thou stay  
 ' Yet longer, thro the afflicted tents will spread  
 ' Despair, and wild dismay.' The youth bows low,  
 Nor other answer gives, but towards the camp  
 With arms still folded, and with downcast eye,  
 Directs his measured steps. Baanah first,  
 And Nehemiah, thro the interstice rare



Of oak, or branching palm, that o'er the tomb  
 Of Misaël wav'd its leaves, observ'd him come,  
 Themselves unnotic'd. They with hasty step 80  
 Run forward, and proclaim their champion safe,  
 Whom now a numerous host receives with joy  
 Extravagant; and tho but one night lost,  
 Such transport swells their souls, as when a ship  
 With sails, and ensigns torn, bears safe to port  
 Some mariner, whom storms, and adverse winds  
 Had driven to desert isle, or continent,  
 For many a year deemed lost. Him his fond wife  
 In visions of the night full oft hath seen  
 Buoy'd by a rudder on the Indian waves, 90  
 Or clinging to some rock, whose barren brow  
 O'erhangs the vast Pacific. Him perchance  
 His sire hath honour'd with sepulchral stone,

With

With all his gallant acts recorded round,  
 Memorial of his fame. Around him stand  
 His friends, and eagerly devour the tale  
 Of unfrequented shores, and savage dens,  
 Rocks, seas, winds, wrecks, and every form of death.

And now they quit the solitary fields  
 Of ancient Bethel, and again behold 100  
 The western sun reposing in thy bed,  
 Euphrates, where thy frontier stream divides  
 Fair Syria's palmy vales, and vine-clad hills,  
 From Padan-aram. Here the Jews erect  
 Their white pavilions on a mountain's brow,  
 Whose broad base from the marshy bank retires  
 Five hundred paces. For the impetuous rain  
 Has pour'd in cataracts, and the swoln stream  
 Has delug'd all the plain. Here halt the tribes,

Till

Till the deep channel hath again receiv'd 110  
 His reflux waves. Nor do they cease meanwhile  
 To fell the pine, to lop the leafless branch,  
 And deep within the riven trunk to drive  
 The forcing wedge. Then with close-twisted cords  
 They join the solid planks, and bridge the stream  
 Unfordable. And first the camels pass  
 Deep laden; next the flocks; then flocks, and herds,  
 And all their stores; last came the numerous host  
 In slow succession. Scarce had morning dawn'd  
 When they 'gan move, and Hesper long had rais'd 120  
 His evening torch, or e'er the rear had trod  
 Syria's flat shore. One night, fatigued with toil,  
 On the soft bank they rest, and with huge fires,  
 As ever they were wont, if hill or vale  
 Supplied fresh fuel, soften'd the rude rage

Of

Of winter, and all his frosts. Yet oft they bore  
 The parching wind, the pelting hail, expos'd  
 On some bleak woodless champain. Oft they heard  
 The famish'd lion roaring for his food,  
 As on his marshy bed he crouch'd by night 138  
 Screen'd by the waving reeds, nor yet reproach'd  
 The leaders of their way: for fervent zeal  
 Inflam'd their souls, and every step they trod  
 Was one step more from Babylonian land.

A soft grey light, which ting'd the distant rocks,  
 Foretold the sun's approach. They rise, they eat;  
 Then on the patient camels place their tents,  
 Their implements, their stores. There was a hill,  
 On whose rough bushy brow the pendant sheep  
 Nibbled their scanty food; round the steep sides 140  
 A stony pathway wound his narrow maze

Mæandring:



Mæandring : not one print of foot was seen,  
 Save of the solitary hind, who stood  
 Propt on his rustic staff, from the first peep  
 Of dawn, to when the evening star appear'd,  
 And bade him haste to drive his little flock  
 Back to their wattled fold. Zorobabel  
 March'd first; then one by one the tribes advanc'd  
 With slow, and cautious step: for to the right  
 A craggy precipice, abrupt and vast, 150  
 Frowns o'er the vale beneath. The van had reach'd  
 The top, ere yet the rear prepar'd to move.  
 Nor cease they to unfold their tents; for now  
 The moon shines bright, and lights the wary troops  
 Up the rude cliff. Sleep, hard-earn'd sleep, repairs  
 The labours of the day, till morn displays  
 The extended landscape to their ravish'd sight.

Here.



Here at their feet Euphrates draws his train ;  
 There, far as eye can ken, the orient sun  
 Gleams on the distant Tigris. Pleas'd they trace 160  
 The vales, the woods, the plains, which late they pass'd,  
 And see, or think they see, that arched rock  
 Where Misaël rests his head. But soon they turn,  
 And bid a last adieu to that clear stream,  
 Beneath whose willows oft they sat, and wept.  
 Westward o'er Syria's palmy vales they stretch  
 Their eager eyes, to where Orontes leads  
 His silver flood, and oft at summer's eve  
 Sees the glad peasant to his cot repair  
 Laden with clusters, which the lavish vine 170  
 Throws o'er the vale luxuriant. Down the hill  
 They march with easy steps ; for broad the path,  
 And gradual is the slope, unlike the side

Up

Up which they toil'd before, whose mouldering cliffs  
 The rising sun smites with his hottest rays.  
 At length a wood receives them, where the fir,  
 And cypress join their melancholy boughs,  
 Fit haunt of superstition; dark as eve,  
 When lingering twilight hovers o'er the hill,  
 And intersected with a thousand paths 180  
 Ambiguous. Here they stop, and from the depth  
 Of that sequester'd spot, hear hideous shrieks  
 Of female lamentation, which the trees  
 Re-ecchoe thro the glade. Now wonder holds  
 The sons of Solyma, when lo! they see  
 The Syrian damsels with unsandal'd feet,  
 And hair all waving, brandish to the wind  
 Their torches, and with frantic gestures howl  
 Funereal ditties. They their annual dirge

Were

Were finging in full concert to the shade  
 Of lost Adonis; while with pious hand  
 They spread sepulchral branches on the hier,  
 Where lay his pictur'd image, couch'd on gold,  
 And finest tapestry. Soon as was heard  
 The sound of strangers, they with nimble speed  
 Ran screaming thro the wood, as tho the ground  
 By sacrilegious footsteps were profan'd,  
 And all their hidden mysteries expos'd  
 To eyes unholy. To the vale they flew,  
 Swift as a routed band, on whose thin'd rear  
 The insulting conqueror hangs, and wings their feet  
 With terrour, and dismay. The Jewish host  
 Wait not their chief's command, but pause awhile  
 In blank astonishment. Meantime the nymphs  
 Had spread alarm thro all the neighbouring folds,

And rous'd the peasant clans. But whether fear  
 Check'd the rude villagers, or Sion's God  
 Dispos'd their souls to peace, they stood, and saw  
 Thy sons, O Judah, pass in silence by,  
 Who now had left the skirts of that brown wood, 210  
 And cover'd all the vale. Even when they pass'd,  
 As soon they did, beneath Gerizim's hill,  
 Their ancient rivals hail'd them, as they march'd,  
 With amity, tho feign'd. Yet here not long  
 They stay; for Lebanon, the northern bound  
 Of Canaan's portion'd land, uprears his woods,  
 Those woods, thro which is seen the stately lodge  
 Of Solomon, on whose gilt roof the sun  
 Plays with his evening beams. They on the left  
 Catch the sweet odours, which Hesperian gales 220  
 Waft from the scented cedars: on the right

They



They leave the fertile vale, and luscious fruits  
 Of fair Damascus, and thro Hoba bend  
 Their onward way. There Abraham's valiant arm\*  
 Smote four confederate kings, that o'er thy vale,  
 O Siddim, pour'd their troops, and like a band  
 Of lawless ruffians plunder'd all the stores  
 Of Sodom, and Gomorrah. Here they pause  
 And from their feet shake off the unhallow'd dust,  
 Left ought from heathen heritage pollute 230  
 Judæa's holy soil. And now they pass  
 The landmark, which divides the promis'd land  
 From Syria, and in Asher's lot encamp  
 By Baal-gad. Rich Asher spread his tents †  
 To Amad, and Alamnelech, and thence  
 To Carmel westward : towards the rising sun

\* Gen. xiv. 15.

† Josh. xix. 24—31.



Beth-dagon was his bound : in Achahaph  
 He dwelt, and twice twelve cities own'd his sway,  
 With all their villages. O'er Mizpah's field,  
 Thro Hammon, and thro Rekob, to the walls 240  
 Of ancient Hebron, thence to Cabul's plain,  
 \* Where Hannathon o'erlooks the heritage  
 Of Zebulun, they came. Thro the low vale  
 Of Jipthah-el they wind their narrow way,  
 By Galilæan Cana, to the heights  
 Of Tabor, where the gentile chiefs of old  
 Zeba, and fierce Zalmunna, slew the tribes.  
 † They in dark dens, and caverns, hid their heads  
 Inglorious : but the sword of Gideon soon  
 ‡ Aveng'd his slaughter'd friends, hot with the blood 250  
 Of Midian's Kings. Downward they turn their eyes,

\* Josh. xiv. 14.

† Judg. vi. 2.

‡ Judg. viii. 19—21.

And all around them view the pleasant plains  
 Of Esdrælon; to the east appears  
 Tiberias; to the west the Tyrian main.  
 Hence too they see the walls of Nazareth,  
 Then mean, obscure; since honour'd by the name  
 Of him, whom there the spotless virgin bore,  
 \* Oershadowed by the highest. Here will I pause,  
 And while I look with holy rapture down  
 From this high mountain on those favour'd fields, 263  
 Where erst thy feet in childhood stray'd, implore  
 Thine interceding grace for me, for all,  
 © Saviour of the world! There, till the Spirit  
 † Descended, as a dove, and the loud voice  
 From open'd heaven proclaim'd thee *son of God*,  
 What time the Baptist of the wilderness

\* Luke i. 35.

† Luke iii. 22.

Plung'd thee in Jordan's stream, thy days were spent  
 In innocence, and peace. Within those walls  
 The virgin saw thee with maternal pride  
 \* Increase in stature, as in wisdom's lore; 270  
 Those walls, which now, as down his side they march,  
 The vast opaque of Tabor intercepts  
 From Judah's host, who pass the shallow ford  
 Of ancient Kishon, on whose southern bank  
 Beneath his burthens in a pleasant land  
 † Crouch'd Issachar. 'Twas there Abinoam's son †  
 Drove Canaan's routed legions, in his creeks ||  
 Tho Aser skulk'd, tho Dan unfurl'd his sails,  
 Tho Reuben heard the bleating of his fold  
 Inglorious. Jezreel next receiv'd their steps, 280

\* Luke ii. 52.

† Gen. xlix. 14, 15.

‡ Judg. iv. 15.

|| Judg. v. 16, 17.

Whose walls, whose streets, were sprinkled with the blood \*  
 Of Ahab's painted queen. The vineyard still  
 Remain'd, where Naboth by the tyrant's gate †  
 Possess'd his fatal heritage. Thro half  
 Manasseh's portion, and thro Ephraim's lot,  
 By Shechem, and by Jacob's antient well,  
 With hearts elate, with winged feet they march  
 To that high mount, where Jeroboam carv'd ‡  
 His golden idols, where the line divides  
 Israel from Judah. Far as eye can reach 290  
 They see fair Sion's hill, the mount of God,  
 Object of all their wishes, all their toil,  
 Turn his broad shoulders to the western sun  
 Above the horizon's arch. 'Jerusalem !'  
 Cries Phanuel, and at once the shouting host

\* 2 Kings ix. 33.

† 1 Kings xxi. 1.

‡ 1 Kings xii. 28.



\* Jerusalem ! Jerusalem !<sup>12</sup> replies,  
 With heart, with voice united. Not such sound  
 Is heard, when prison'd in a mountain's side  
 The impetuous winds burst forth ; or from the top  
 Of some steep precipice the torrent pours 300  
 Loud-roaring cataracts : the sailor furls  
 His shrouds, tho distant many a league, and fears  
 His shatter'd bark will ill sustain the rage  
 Of heaven's artillery. Thro thy pleasant fields,  
 O Benjamin, they move, by Ramah, seat \*  
 Of Samuel, and by Beer, where Jotham fled †  
 The fierce ambition of Abimelech  
 † Drench'd in fraternal blood. Thro olive groves,  
 Thro vineyards, and soft pastures, on they march,  
 And catch delicious odours, as they pass, 310

\* 1 Sam. viii. 4, &amp;c.

† Judg. ix. 21.

‡ Ibid. 5.



Sweet-scented balm, and honey's fragrant dew.

And now appears the ruin'd fane. The tribes

Unbidden on the venerable earth

Fall, and awhile in silent extasy

Lie prostrate. Eager to survey the scene

Of desolation, and with pious lips

To kiss the holy ground, again they rise,

And with uncovered head, and naked foot,

Approach Jehovah's hill. It was a sight

Of horror; arches, towers, and battlements, 320

Lay undistinguish'd: here and there appear'd

A beam half burnt, whose shape, whose use, they strove

To trace in vain. Yet on the ruin'd heap

The tribes in rapture gaze; some the firm stones,

Some the loose cement, some the mouldering wood

Embrace, thrice precious relics. With more awe

Their fathers bow'd not in that holy house  
 Towering in all its pride, and fill'd with light,  
 Untemper'd radiance of the eternal God.

Now the dense vapours rise ; now evening draws 330  
 Her exhalations from the lap of earth,  
 When Ananiah, son of ninety years,  
 Than whom, since Misael dead, no ancient claim'd  
 More unreserv'd obedience, thus accosts  
 The tribes. ' Thrice welcome, ye redeem'd of God,  
 ' To this your heritage : I bid you hail  
 ' To Salem's holy walls. Nor do I blame  
 ' Your eager joy ; the occasion well deserves  
 ' This transport, and the rivers of the soul  
 ' Will oft o'erflow their channel. But, my friends, 340  
 ' Tis not enough to clasp these sacred stones,  
 ' And chaunt triumphal hymns ; tis not enough

' To

- ' To tread this hallow'd earth ; to pour the blood
- ' Sacrificial of goat, or paschal lamb ;
- ' To celebrate your harvests ; to renew
- ' The long-neglected sabbath : these, all these,
- ' Demand your reverence : but the eternal laws
- ' Immutable of justice, and of truth,
- ' Of mercy, and of spotless purity,
- ' Grave on your inmost souls. And O beware 350
- ' Lest base idolatry seduce your faith
- ' From Israel's living strength ; twas hence your fires
- ' Were driven from Canaan's fields ; twas hence ye bore
- ' A tedious exile in a stranger's land.
- ' That sin-repeated will call down from heaven
- ' Repeated punishment. Your jealous God,
- ( ' His name is jealous, ) will again avenge
- ' His injur'd honour, nor will deign to share

' His

‘ His praise with ought created. What tho now  
 ‘ Proud Babylon be fallen ; tho Persia’s king 360  
 ‘ Hath torn the diadem from Belfhazzar’s brow,  
 ‘ And not a remnant of Nebassar’s race,  
 ‘ Your scourge, be left ; yet think not God’s right hand  
 ‘ Is slacken’d, or disarm’d. His vengeance sleeps,  
 ‘ But sin will rouse it ; and who knows the extreme  
 ‘ Of wrath omnipotent ? Around his throne,  
 ‘ Waiting his sovran nod, his ministers  
 ‘ Ay stand, for speed succinct ; the impetuous storm,  
 ‘ The roaring thunder, and the lightening wing’d,  
 ‘ His fierce companion ; famine, pestilence, 370  
 ‘ And fire, and sword. All these in evil hour  
 ‘ Our fires have felt ; and if we e’er forget  
 ‘ His everlasting laws, another host  
 ‘ Will rase our walls, another Babylon

‘ Insult



' Infult our sorrows : or perhaps despis'd  
 ' Even by the gentile nations, we may rove  
 ' From coast to coast, a vagrant crew, and bear  
 ' Thro many an age the marks indelible  
 ' Of God's predicted wrath. As when on some  
 ' High floor, the indented timber, o'er the sheaves 380  
 ' Drawn by slow oxen, parts the solid grain  
 ' From the light chaff, which on the mountain's top  
 ' The whistling wind bears with his wings away ;  
 ' As when the joyful hind with naked foot  
 ' Treads on his purple vintage ; so your God  
 ' Oer heaps of slain, o'er mountains of the dead,  
 ' Will ride triumphant ; on the slaughter'd pile  
 ' His steeds will trample, and his flaming wheels  
 ' Drip with the blood of millions. But, my friends,  
 ' So nature wills, it is the time, when worn 390

' By



- ‘ By toil the wasted spirits seek recruit
- ‘ From food, from sleep. Prepare your evening meal,
- ‘ And spread your tents. These half-demolished walls
- ‘ Untenanted, where springs the bladed grass,
- ‘ Sad mark of desolation, ill can lodge
- ‘ A band so numerous. When the morning dawns
- ‘ Myself will lead you to each once-lov’d scene,
- ‘ And shew what yet remains, if ought remains,
- ‘ Of Judah’s ancient glory. Not a spot
- ‘ But what for pious act, or high exploit, 400
- ‘ Stands registered. With reverential awe
- ‘ O tread the holy ground ; for in these walls
- ‘ Each step ye take will lead ye to your God.’

Thus spake the reverend ancient. They with sighs  
 Of deep contrition, and with vows sincere  
 Of faith, of trust, obedience unreserv’d,

Stand

Stand fix'd in silence. Then with haste they dress  
 Their evening meal, and satiate their desire  
 Of wine, of food. Beneath their tents they lie  
 Steep'd in the dews of sleep, while airy dreams, 410  
 Celestial visions cheer the gloom of night.

Now dawns the moon, and on mount Olivet  
 The hoar-frost melts before the rising sun,  
 Which summons to their daily toil the world  
 Of beasts, of men; and all that wings the air,  
 And all that swims the level of the lake,  
 Or creeps the ground, bid universal hail  
 To day's bright regent. But the tribes were rous'd,  
 Impatient even of rest, ere yet the stars  
 Withdrew their feeble light. Thro every street 420  
 They bend their way: some Ananiah leads,  
 Some Phanuel, or what elders else were driven

In early youth from Sion. Not a spot  
 Remains unvisited ; each stone, each beam,  
 Seems sacred. As in legendary tale,  
 Led by magician's hand some hero treads  
 Enchanted ground, and hears, or thinks he hears,  
 Aerial voices, or with secret dread  
 Sees unembodied shades, by fancy form'd,  
 Flit thro the gloom ; so rescued Judah walk'd 430  
 Amid the majesty of Salem's dust  
 With reverential awe. Howbeit they soon  
 Remove the mouldering ruins ; soon they clear  
 The obstructed paths, and every mansion raise,  
 By force, or time, impair'd. Then Jeshua rose \*  
 With all his priests ; nor thou, Zorobabel,  
 Soul of the tribes, wast absent. To the God

\* Esra iii. 1—13.

Of Jacob, oft as morn and eve returns,  
 A new-built altar smoaks. Nor do they not  
 Observe the feast, memorial of that age 440  
 When Israel dwelt in tents; the Sabbath too,  
 New moons, and every ritual ordinance,  
 First fruits, and paschal lamb, and rams, and goats,  
 Offerings of sin, and peace. Nor yet was laid  
 The temple's new foundation. Corn, and wine,  
 Sweet balm, and oil, they mete with liberal hand  
 To Tyrian, and Sidonian. To the sea  
 Of Joppa down they heave their stately trees  
 From Syrian Lebanon. And now they square  
 Huge blocks of marble, and with ancient rites 450  
 Anoint the corner stone. Around the priests,  
 The Levites, and the sons of Asaph stand  
 With trumpets, and with cymbals. Jeshua first,

Adorn'd



Adorn'd in robes pontifical conducts  
 The sacred ceremony. An ephod rich \*  
 Purple, and blue, comes mantling o'er his arms,  
 Clasp'd with smooth studs; round whose mæandring hem  
 A girdle twines its folds: to this by chains  
 Of gold is link'd a breast-plate: costly gems,  
 Jasper, and diamond, sapphire, amethyst, 460  
 Unite their hues; twelve stones, memorial apt  
 Of Judah's ancient tribes. A mitre decks  
 His head, and on the top a golden crown  
 Graven, like a signet, by no vulgar hand,  
 Proclaims him priest of God. Symphonious hymns  
 Are mix'd with instrumental melody,  
 And Judah's joyful shouts. But down thy cheeks,  
 O Ananiah, from thine aged eye,

\* Exod. xxix. 1-31.

O Phanuel,



O Phanuel, drops a tear; for ye have seen

The house of Solomon in all its pride, 470

And ill can brook this change. Nor ye alone,

But every ancient wept. Loud shrieks of grief,

Mix'd with the voice of joy, are heard beyond

The hills of Salem. Even from Gibeon's walls

The astonish'd peasant turns a listening ear,

And Jordan's shepherds catch the distant sound.

Meanwhile with mantle rent, and streaming hair,

Enlarg'd in size, in features, with his eye

Uprear'd, as tho it pierc'd that azure veil,

Which parts the regions of this nether world 480

From heaven's angelic choir, Haggai advanc'd:

His voice, his colour chang'd. Such 'mid the cliffs

Of Delphi, or thy shine, Ammonian Jove,

Feign'd inspiration; or in that dark cave,

I

Where

Where dwelt the Sibyl of Campania's shore,  
Groan'd with the pressure of the incumbent God.

' Weep not, ye fathers of Jerusalem'

The prophet cries. ' What tho that ark be lost,

' \* Where lay the law, where on the mercy-seat

' Shone uncreated light; what tho this house 490

' In proud magnificence shall never vye

' With that, which by barbarian hands destroy'd

' Ye mourn with bitter tears; the day shall come

' When this, whose deep foundation now ye lay

' With better auspices, this shrine shall rise

' † More glorious than the former. On this spot

' Shall stand the hope of Israel. Here shall come

' The messenger of God, the promis'd seed

' Of Abraham, and of David. From his mouth

\* 1 Kings viii. 9.

† Haggai ii. 9.

' Shall flow celestial eloquence. Disease, 500

' And Death, last-vanquish'd warrior, at his word

' Shall flee; while even to earth's remotest bounds

' His undivided empire shall extend,

' Salvation, peace, and everlasting love.'

Thus while the prophet speaks, each bosom heaves

With rapture heaven-inspir'd; each ancient turns

His tears to joy. The labourers speed their toil

With tenfold zeal; and while the Levites strike

Their harps, their cymbals, to triumphal airs,

Sonorous trumpets join their martial sound. 510

## END OF THE SIXTH BOOK.

## A N

## I N S C R I P T I O N

## FOR THE SECOND TEMPLE.

Ὅστις ἐνὶ Βαβυλῶνι, παρ' Εὐφράτιο ρεῖθροισι,  
 Δένδρεσιν ὑψικόμοις κρεμάσας φόρμιγγα λιγέαν,  
 Δήμῳ ἐγύρασκες ἐν ἀπυχθεί, βαρβαροφώνῃ,  
 Δεῦρ' ἄγε, καὶ τῇδε προπεσὼν γονάισσιν ἱσάζε,  
 Ἰρὰ Θεῶν τέλεισαι, ὅτι, δέλιον ἡμᾶρ ἀπέρας,  
 Ἦγε σε πολλὰ παθόντα φίλην ἐς πατρίδα γαῖαν,  
 Οἶκον ἐπὶ Σιώνος ἐπήρατον. Εἰ δὲ τάδ' ἔργα,  
 Οἷα περὶ ἐν Σολόμωνος Ἰεσσιδαῶ μελάρθρῳ,  
 Ἀργύρῳ ἐκ ὀραάς, καὶ χρυσῷ παμφανόωντα,  
 Ἀλλ' ἄγε· μή τι βράδυνε· Θεός, Θεός ἐστὶ καὶ ἄδδ.



## T O T H E J E W S.

**Y**E sons of Abraham, who, from shore to shore,  
 Examples of predicted vengeance, roam;  
 And still, as erst your fires in days of yore,  
 Sigh for Jerusalem, your ancient home;

Behold them weeping in the willowy vale,  
 Where smooth Euphrates leads his silver train;  
 And while their Sion forms each plaintive tale,  
 Mute is the lyre, and dumb the vocal strain.

Their lot is yours. Insulted, scorn'd, ye rove,  
 Far from Judæa's fields, a vagrant crew:  
 Your fires from Salem foul rebellion drove;  
 Tis foul rebellions points God's wrath at you.



*They* fell by false idolatries enticed ;  
 For *you* stiff pride, and hatred spread the snare ;  
*They* chain'd the prophets, but *ye* slew the Christ \* ;  
*They* ston'd the servants, but *ye* kill'd the heir.

Yet ah ! repent ; Jehovah still is good ;  
 With pitying eye he sees you from above.  
 O come, and drink your dear redeemer's blood ;  
 O kneel with reverence at the feast of love !

So to your heritage, the promis'd land,  
 Your God once more his scatter'd tribes shall bring ;  
 Again on Moriah's mount his shrine shall stand,  
 And Christ shall reign, an universal King.

\* On rim e a les oreilles, et non pas a les yeux.

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N O T E S  
A N D  
I L L U S T R A T I O N S.

---

B O O K I.

*Ver. I.*

---

the return  
Of Benjamin, and Judah, captive tribes.

**T**HE tribes of Judah and Benjamin, which constituted the kingdom of Judah, were the only two that were carried into captivity by Nebuchadnezzar. The other ten tribes, which revolted from Rehoboam, formed the distinct kingdom of Israel, and were made captives by Salmanassar, and placed in the upper parts of Media, near the Caspian sea, A. M. 3283, many years before the taking of Jerusalem.

*Ver. 11.*

The sun full seventy times had pass'd the realm  
Of burning Scorpius, and was hastening down  
The steep convex of heaven, since Babylon  
Receiv'd her mourning prisoners.

The first time the Jews are found at Jerusalem after their return, was in their Nisan, i. e. in our April. If you allow them four months for their march thither from Babylon, (which was the time in which Ezra performed the like march,) the beginning of that march will fall in the December preceding. And if you allow a month's time after the decree of release for their preparing for that journey, it will fix the end of the captivity in the middle of November.—Prideaux's connection. Part 1. B. 2.

*Ver. 102.*


---

— 'and shew some sign  
' That yet again thy prisoners shall be free.'

It was common among the Jews upon any extraordinary occasion to ask a sign from heaven.—Judges vi. 17. Matt. xii. 38, &c.

*Ver.*

*Ver. 169.*

---

‘ And these,’ he cried,  
 ‘ Record to distant ages, but conceal  
 ‘ My present errand.’

Parts of a prophetic vision were sometimes revealed to the prophet for his own information only, and which he was not allowed to commit to writing—‘ And when  
 ‘ the seven thunders had uttered their voices, I was  
 ‘ about to write; and I heard a voice from heaven say-  
 ‘ ing unto me, *Seal up these things which the seven*  
 ‘ *thunders uttered, and write them not.*’—Rev. x. 4.

*Ver. 225.*

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‘ Hast thou not heard  
 ‘ Of great Nebassar’s fate?’  
 Nebuchadnezzar, the great Lord of Assyria.

*Ver. 247.*

‘ In yonder cave, beneath that arched rock  
 ‘ These hands interred him.’

This was the manner of burial among the Jews.  
 See book v. 443.

*Ver.*



*Ver. 28c.*

————— every street,  
Strait, or transverse, that towards Euphrates turns  
Its sloping path.

The city is divided into streets, some strait, some oblique, leading to the river.—Herodotus. B. 1.

*Ver. 284.*

————— the towering fane  
Of Bel, Chaldæan Jove.

The temple of *Jupiter Belus* is adorned with brazen gates. And in the middle of the temple a strong tower is built, and upon that another tower, and another upon that, to the number of eight; to which circular stairs are made on the outside.—Ibid.

*Ver. 316.*

————— A linen vest  
Enfolds their limbs; o'er which a robe of wool  
Is clasp'd, while yet a third hangs white as snow,  
Even to their sandal'd feet: a signet each,  
Each bears a polish'd staff, on whose smooth top

In



In bold relief some well-carv'd emblem stands,  
Bird, fruit, or flower.

The Babylonians use the following dress—A robe of linen, which reaches to their feet ; upon that another of wool ; and a white one over all. They wear sandals, according to the fashion of their own country. They perfume their whole body with essences. Every one carries a seal, and a polish'd staff ; and on every staff is carved either an apple, or a rose, or a lilly, or an eagle.—Ibid.

*Ver. 328.*

---

—An altar stands  
Of vast dimensions near the central stone,  
On which the God's high-priest strews frankincense,  
In weight a thousand talents. There he drags  
The struggling elders of the flock ; while near,  
Stretch'd on a smaller plate of unmix'd gold  
Bleed the reluctant lambs.

There is a golden altar : and there is another large altar, where sheep are sacrificed ; for on the golden altar, they are only permitted to sacrifice lambs. On the large altar the Chaldæans burn frankincense, a  
thousand

thousand talents in weight, when they celebrate a feast to this God.—Ibid.

*Ver. 341.*

————— In height  
Twice twenty feet he rises from the ground;  
And every massy limb, and every joint,  
Is carv'd in due proportion. Not one mine,  
Tho branching out in many a vein of gold,  
Suffic'd for this huge column.

The statue of Jupiter, whom the Babylonians call Belus, was forty feet in height.—Diodor. Sicul. B. 2.

*Ver. 414.*

Thrice, four times did he look; and every time  
Still plainer did the mystic lines appear,  
Indelible.

Tre volte, e quattro, e sei, lesse lo scritto  
Quello infelice, e pur cercando in vano  
Che non vi fosse quel che v' era scritto,  
E sempre lo vedea piu chiaro, e piano.

Orlando, Furioso. Canto xxiii,

*Ver.*

Ver. 420.

————— With eager step  
Merodach's royal widow hastes to cheer  
Her trembling son.

The famous Nitocris, mother of Belshazzar, and widow of Merodach, called also Evil-Merodach. *Evil* signifies *foolish*.

Ver. 448.

————— A wand he bore,  
That wand, by whose mysterious properties  
The shepherd of Horeb call'd the refluent waves  
O'er Pharoah, and his host, with which he struck  
The barren flint, when from the riven cliff  
Gush'd streams, and water'd all the thirsty tribes  
Of murmuring Israel. Thro many an age  
Within the temple's unapproached veil,  
Fast by the rod, which bloom'd o'er Aaron's name,  
Still did the holy relic rest secure.

Moses's rod is called the *rod of God*.—Exod. iv. 20  
—xvii. 9.

The words מטה האלהים are rendered by the  
Seventy τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ, as if Moses re-  
ceived

ceived the rod from God. Tho there is no mention in Scripture that this rod was preserved, yet the supposition may be sufficiently justified from similar circumstances, to give it an air of probability. Thus a pot of manna was preserved, as a memorial of the food, on which the Israelites fed in the wilderness—‘Fill an  
 ‘omer of it, to be kept for your generations, that they  
 ‘may see the bread, wherewith I have fed you in the  
 ‘wilderness.’—Exod. xvi. 32.—Thus Aaron’s rod was preserved, as a token against the rebels—‘And the  
 ‘Lord said unto Moses, bring Aaron’s rod again before the testimony, to be kept for a token against  
 ‘the rebels.’—Numb. xvii. 10. See. Heb. ix. 4.

*Ver. 482.*

———— ‘See’st thou this wand?’ &c.

*Nai μὰ τὸ δὲ σκῆπτρον, &c. Iliad. α.*

Ut sceptrum hoc (dextrâ sceptrum nam forte gerebat)  
 Nunquam fronde levi fundet virgulta neque umbras,  
 Cum semel in sylvis imo de stirpe recisum  
 Matre caret, posuitque comas, et brachia ferro, &c.

*VIRG. ÆN. xii. 206.*

*Ver. 492.*



# ILLUSTRATIONS. 127

*Ver. 492.*

‘Prophet of evils!’ &c.

*Μανη χαχων* &c. Hom. II. α.

*Ver. 519.*

—————“O Lucifer,  
“Son of the morning,” &c.

When the Grecians feign’d that Memnon was the Son of Aurora, they meant that he came from the east, according to a common expression of the Hebrew tongue, where the people of the east are called, sons of the East. Perhaps Belshazzar is called Lucifer by Isaiah in the same sense, son of Aurora, or of the Morning.

Wells’s Geography of the Old Testament Vol. I.

## B O O K II.

*Ver. 16.*

—————those walls, within  
Whose large inclosure the rude hind, or guides  
His plough, or binds his sheaves, while shepherds guard  
Their flocks, secure of ill.

The walls of Babylon were high, and impregnable;  
the number of men within to defend them very great;  
7 they



they were fully furnished with all sorts of provisions for twenty years; and the void ground within the walls was able both by tillage and pasture to furnish them with much more.—Prideaux's Connection, Part 1. Book 2.—*Nec omnia continua sunt; credo, quia tutius visum est pluribus locis spargi. Cetera scrunt, coluntque: ut si externa vis ingruat, obsessis alimenta ex ipsa urbe solo subministrant*—Quint. Curt. L. 5: c. 4.

*Ver. 18.*

————— on the broad top  
Six chariots rattle in extended front.

So great was the magnificence of the work, that the breadth of the wall was large enough for six chariots to drive upon it.—Diod. Sicul. B 2.

*Ver. 20.*

For there, since Cyrus on the neighbouring plain  
Has mark'd his camp, the inclos'd Assyrian drives  
His foaming steeds, and from the giddy height  
Looks down with scorn on all the tents below:

But they who stood upon the wall laugh'd at the  
siege.—Xenop. Cyropæd. B. 7. c 5. f. 7.

*Ver. 24.*

Each side in length, in height, in solid bulk,  
 Reflects its opposite; a perfect square;  
 Scarce sixty thousand paces can mete out  
 The vast circumference.

Babylon lies in a large plain, and comprehends 120 stadia on each side, being a square.—Herod. B. 1. Goguet, who with de L'Isle supposes the stadia of remote antiquity to have been less than they were afterwards, estimates the ground plan of Babylon at more than six square leagues of surface, and says, that it was near eight times as large as Paris.—*Origine des loix, &c.* v. 3. B. 2.

*Ver. 27.*


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—An hundred gates  
 Of polish'd brass, &c.

There were a hundred gates in the circumference of the walls, all of brass.—Herod. B. 1.

Ver. 29.

Where thro' the midst, bridg'd o'er with wondrous art,  
Euphrates leads a navigable stream,  
Branch'd from the current of his roaring flood.

Diodorus gives a long account of this bridge, and says, that it was built upon columns at the distance of twelve feet from each other, the bones of which were fastened together with cramps of iron, and their points filled with molten lead; and that it was covered with planks of cedar, cypress, and palm.—B. 2. It seems rather to have been a branch of the Euphrates, than the main stream, that divided this city. In Ptolemy's map it is seated upon the Nahor-macha, or Royal River.—Ancient Universal History, B. 1. c. 9.

Ver. 33.

Yet a deep trench

And wide, fit channel for a mighty bed

Of waters, had the host of Cyrus down

Round all this spacious magnitude.

He (Cyrus) dug a very large trench round the wall.  
Xenop. Cyropæd. B. 7. c. 5. f. 36.]

Ver. 39.

There long inur'd  
To toil, and manly exercise, he learnt  
Even in his early youth, to bend the bow, &c.

The Persians accustomed their children to bear every  
fatigue, and endure every hardship. And Xenophon  
informs us, that Cyrus was educated upon that plan.

Cyropæd. B. 1. c. 2. f. 52.

Ver. 64.

First the bleak barren rocks of Persia lend  
Their valiant sons of war, &c.

Persia proper, whose bounds are thus described by  
Ptolemy: Persia is bounded on the north by Media,  
on the west by Susiana, on the east by Carmania, and  
on the south by part of the Persian gulph.—B. 6. c. 3.

Yet a deep trench

Ver. 69.

And wide the channel for a mighty bed  
to Great Media's frontiers.

Media magna.

He (Cyrus) dug a very large trench round the wall.

Cyropæd. B. 7. c. 2. f. 30.

K 2

Ver.

Araxes — *Ver. 80.* Pontem indignatus Araxes. — *Virg. Aen. viii.*

and that unbridg'd stream

Araxes —

*Ver. 80.* Hear the delightful sound of ponderous main

Next from Gedrosia's sands, unhappy soil, &c.

Gedrosia is barren both of fruits, and water. Strabo.

Immersed from those beautiful lines of Dionysus.

*Ver. 82.* On the banks of the Araxes, the river of the East

Here, so fame

Reports, a nation of stout Amazons

Once held imperial sway

Eastward to the Indus

the harbour of women. — *Ptolemy.*

*Ver. 86.* — *Ptolemy. B. 7. c. 21.*

Atcholia is bounded on the east by part of India

With these march

The rough Carmanians. They with skins of fish

Protect their hairy limbs, &c.

The various tribes of Bagdis, Comisians

Carmanii sine veste ac fruge, sine pecore ac sedibus,

piscesque et carnem vescuntur, prater capita

Araxes — *Ver. 80.*



# ILLUSTRATIONS. 33

toto corpore hirsuti.—Pomponius Mela de situ orbis,

L. 3. c. 13.

Ver. 90.

Ne'er did they

Hear the delightful sound of ponderous wain

Creeking with autumn's spoils, nor the tir'd ox

Unharnes'd, lowing for his evening food.

Imitated from those beautiful lines of Dionysius,

Οὐ γὰρ γενομένοιο ἱομένην ἐδάσαν ἀρότρην,

Κείνοισ δ' ἐπὶ τέρπον ἀκνέλαι ὀλκὸς ἀμύνης,

Οὐδ' ἐβοῶν μυκηθῶν ἐς ἐνὶ τέρποντι.

Ver. 95.

Eastward to the Ind

Spreads Aracholia,

Aracholia is bounded on the east by part of India,

—Ptolemy. B. 7. c. 20.

With these march

Ver. 100.

The rough Comarians. They with skins of wild

Nor be forgot

The various tribes of Bactria, Comians,

And Zariaspars, and Chomatrians, &c.

Bactriana, or Bactria, now called Chorassan, was  
 anciently inhabited by the Salatare, Zartaspæ, Cho-  
 matri, Comi, &c. It boasted a thousand cities, and  
 was in the first ages of the world a great kingdom.

Notwithstanding the barrenness of Hyrcania, it was  
 with wild beasts. Yet was the country in general very  
 Or mark of royal ancestry.

*Clypeoque insigne paternum*  
*Centum angues, cinctamque gerit serpentibus hydram.*  
 Virg. Æn. vii.

Ver. 107.

By these  
 Stand Margiana's warriors, from the banks  
 Of northern Oxus, in his hand a lance  
 Each poises, cut from some stout vine, whose trunk  
 Not two Titanians of gigantic form  
 Can clasp with arms extended, and which spread  
 Thick clusters o'er the sloping hills, in length  
 Two cubits.

Margiana is fertile in vines. They say that a tree  
 is often found, which two men cannot clasp; and  
 that the cluster is two cubits.—Strabo. B. xi.

Ver.

# ILLUSTRATIONS. 131

## NOTES AND 134

Ver. 113.

From Hyrcania's forests wild,  
The interspers'd with many a verdant scene  
Of corn, and luscious figs, &c.

Notwithstanding the woods of Hyrcania abounded with wild beasts, yet was the country in general very fruitful. Strabo says it was, *σφοδρὰ πλούσια*, very rich, tho at the same time, he observes, that it was not properly cultivated.—B. xi.

Ver. 120.

With them Parthia sends  
Her daring horsemen. They, of Scythian Mares,  
Exil'd in ancient days, had settled near  
Hyrcania's woods, &c.

The ancient Parthians are said to have been originally Scythians, who, banish'd from their own country, settled here, and assumed this name, which in the Scythian language, signifies *exiles*.

Univ. Anc. History.  
Mazda is fertile in vines. They say that a tree is often found, which two men cannot clasp; and that the cluster is two cups.—Strabo. B. xi.

K 4

Ver.

He is said to have had about 120,000 horse, 2,000  
 chariots armed with scythes, and 600,000 foot.—  
 from the Caspian's southern bank, Xenoph.

Eight thousand Medians pour : barren the soil,  
 The mountains labour with their load of snow  
 Nine wintry months—  
 Goplys, and Gatas, &c.

Goplys and Gatas were two very powerful nobles  
 of Babylon, who from resentment to their king had  
 joined the army of Cyrus. The king of Babylon had  
 slain the son of Goplys with his own hand; and G-  
 tates was treated with still greater indignity.  
 The northern parts of Media, lying between the  
 Caspian mountains, and the sea, are very cold, and  
 barren. The snow lies on the mountains for nine  
 months in the year.—Univ. Hist.

I may be blamed perhaps for making the second sy-  
 lable in Gatas short, when we have positive autho-  
 rity for Michas, Tridates, &c. But analogy is  
 no certain rule for quantity in any language; and  
 as I am not sufficiently skilled in the Hebrew or the Ara-  
 bic, I have not been able to settle the point.

two golden calves,  
 Egyptian idols, from their God seduc'd  
 The ten apostate tribes, &c.  
 It is thought by some Commentators, that these  
 idols raised by Jeroboam, and which we translate  
 calves, were exact representations of the cherubim in  
 the temple.

they with the living fire  
 Once kindled by the living's breath, and since  
 Great was the host,  
 And mighty ———  
 Approach the pile ———



# ILLUSTRATIONS. 137

He is said to have had about 120,000 horse, 2,000 chariots armed with scythes, and 600,000 foot. — Xenoph. ~~Cyropædia~~ <sup>Ver. 241.</sup> ~~Book 1. c. 3. 1st~~ from —

Eight thousand Medians pour : barren the soil, <sup>Ver. 241.</sup> would to lose their load of snow The mountains is pour with their load of snow Gobryas, and Gadatas, &c. —

Gobryas and Gadatas were two very powerful nobles of Babylonia, who from resentment to their king had join'd the army of Cyrus. The king of Babylon had slain the son of Gobryas with his own hand ; and Gadatas was treated with still greater indignity. —

I may be blamed perhaps for making the second syllable in Gadatas short, when we have positive authority for Mithridates, Tiridates, &c. But analogy is no certain rule for quantity in any language ; and as I am not sufficiently skilled in the Profoud of the East to determine exactly, I chose that quantity which suited my purpose best. —

<sup>Ver. 321.</sup> the temple.

— they with the living fire,  
Once kindled by the lightning's breath, and since  
Thro' many an age preserv'd with holy awe,  
Approach the pile — — — And mighty

He Ut



Ut ignis facer, cœlitus acceptus, servatus fuit in templo Dei, eodem nomine talem in suis pyreis etiam habuerunt Persæ cœlitus accensum: et quia dictus ignis iussu divino perpetuo ardens et inextinctus servatus fuit in templo Dei Hierosolymitano, ergo et Persæ, quasi eodem præcepto parentes, pariter in suis pyreis ignem conservari volvere perpetuum.

Hyde de relig. Pers. c. 1.

Ver. 325.

while the chiefs with myrrh,  
And aromatic spice, and precious oil  
Feed the devouring element.—

Persarum reges, et homines ditiores, aliquando unctiōes, et pretiosa olea, atque aromata inspergebant, ut ignis delicatius pasceret, quæ vocabantur *Epulæ ignis*.—Hyde, c. 1.

Ver. 326.

For he who throws  
The least pollution on the sacred hearth,  
Be it thro' chance, or inattention, dies,

Si autem alias fordes in aliquem horum signum quis iniecit, aut inaspiceret, capitale erat.—Ibid.

Ver.

# ILLUSTRATIONS. 139

*Ver. 350.*  
 The imperial ensign, on whose burnish'd top  
 The golden eagle spreads his painted wings, &c.  
 His standard was a golden eagle upon a long spear  
 and still this standard remains to the King of Persia.

*Xenoph. Cyropad. B. vii. c. 1. §. 2.*

*Ver. 413.*

Within the walls  
 Of Babylon was rais'd a lofty mound,  
 Where flowers, and aromatic shrubs adorn'd  
 The pensile garden, &c.

A very ingenious author, speaking of the pensile  
 gardens of Babylon, says, 'It is very remarkable, that  
 even these should owe their origin to the truest sensibility  
 of the wild beauties of nature. This surprising,  
 and laborious experiment was a strain of complaisance  
 in king Nebuchadnezzar to his Median queen, who could never be reconciled to the flat  
 naked appearance of the province of Babylon, but  
 frequently regretted each rising hill and scattered  
 forest she had formerly delighted in, with all the  
 charms they had presented to her youthful imagination.'

# ILLUSTRATIONS

nation.—Essay on Design in Gardening, by G. M. Esq; p. 9.—These gardens are described by Dioscorus Siculus, Strabo, and Quintus Curtius; but as they are not even mentioned by Herodotus, Goguet doubts of their existence.

## BOOK III

Three days, three nights, the frequent cone was seen,  
With limbs all mangled, and with entrails torn,  
Stretch'd on an iron bier, &c.

Funus ad confinium deditur, et a vespillonibus deportatur, super feretro ferreo.—Per tres dies credunt animam volitare circa corpus.—Hyde de relig. vet. Perf. c. 34.

## BOOK IV

and at their side  
Plac'd wine, and funeral cates; lest the cold shade,  
Still hovering round her native clay, should pine  
For those gross elements she lov'd before.

—Ideoque metuentes, ne aliquis defunctam, dum adhuc peregrinam fuisse hunc mundum, et al

terum—

# ILLUSTRATIONS. 41

terum—cibi et potus triduanum commeatum prope  
conditorium apponunt.—Ibid.

Ver. 395. These gardens are described by Dio-  
dorus Siculus, Strabo, and Ovidius; but as  
they are not even mentioned by Herodotus, Goguet

Not a name  
doubts of their existence.

' Thro all Chaldæa, but with cruel jests

' Will load my misery, &c. O B

Imitated from Apollonius Rhodius, B. 3.—See Mr.  
Elkins's elegant translation.

Ver. 455. With limbs all mangled, and with entrails torn,  
Stretch'd on an iron pier, &c. and swear

To add their annual tribute to his store

And he ordered, that the Babylonians should pay  
tribute.—Xenoph. Cyropæd. B. 7. c. 5. f. 13.  
Pers. c. 34.

## B O O K IV.

and at their side

Ver. 4. Plac'd wine, and funeral cries; lest the cold shade

Silent, and still, as is the summer's noon, &c.

Conticuere omnes, intentique ora tenebant;  
For those erots elements the lord before

Inde tore pater, Æneas sic, arsus ab alto.—  
Idæone meent, and the gods

Infandum, regina, iubes renovare dolorem

—mum

Sed si tantus amor casus cognoscere nostros,  
Et breviter Troja, supremum audire laborem,  
Quamquam animus meminisse horret, lustrumque refugit  
Incipiam. *Virg. Aen. 2.*

*Ver. 27.*  
Ne'er didst thou weep at human misery.  
Esel non piangi, di che pianger suoli?  
*Dante Inferno, Cant. 33.*

*Ver. 27.*  
'Who has not heard of Abraham?'  
Abrahami famam hauserunt pleraque gentes, etiam  
Idololatrice.—Hyde. c. 2.

*Ver. 29.*  
and from the Memphian stream  
To where Euphrates bathes Chaldaea's banks.  
This river of Egypt probably was not the Nile, but  
a small river near Gaza.

*Ver.*



*Ver. 812.*  
~~that soil, where late~~  
 The royal shepherds of Arabian race  
 Pastur'd their flocks——

See observations, and enquiries, relating to various parts of ancient history, by Jacob Bryant; in which most learned and ingenious work, the situation of the land of Goshen is ascertained, and a most satisfactory reason assigned, why that rich district lay unoccupied, when the Israelites came into Egypt.

*Ver. 561.*  
 Go; and when ye build  
 A shrine on Sion's hill, and call your God  
 With morning prayer, and evening sacrifice,  
 To smile on Israel's race, remember me.'

When the Samaritans refused to contribute what had been ordered by Darius, king of Persia, towards the sacrifices at Jerusalem, and otherwise obstructed the Jews in their work; they sent a deputation to the king, complaining of this treatment; Darius commanded, that all the tributes of Samaria, which the priests

priests thought necessary for their sacrifices, should be paid, ' that they might not cease to offer victims ' every day, and to pray to God for *him and his subjects* !"—Joseph. Antiq. Jud. B. ii. c. 4.—See also Ezra vi. 10.

## B O O K V.

Ver. 90.

---

A fragment huge,  
Fit for the corner of some Doric fane,  
Indignant Azareel with all his might  
Heav'd from the earth, &c.

La lapidation se faisoit de deux sortes, disent les Rabbins. La premiere, lorsque on accabloit de pierres le coupable, les temoins lui jettans les premiers la pierre. (John viii. 7.) La seconde, lorsque on le menoit sur une hauteur escarpée, élevée au moins de la hauteur de deux hommes, d'ou l'un des deux temoins le precipitoit, et l'autre rouloit une grosse pierre sur le corps. S'il ne mourut pas de sa chute, on l'achévoit a coups de pierres.—Calmet Diction. en mot *Lapider*.

Ver.

# ILLUSTRATIONS. 145

*Ver. 236.*

————— down he dropt  
As on the solid earth a dead corps falls—

E caddi, come corpo morto cade.—Dante Inferno.  
Cant. 5. v. 142.

*Ver. 431.*

————— Thrice he kifs'd  
His venerable face, and thrice perfum'd  
His limbs, first wash'd, with aromatic oils,  
Balsam, and spikenard.

On lave le corps du defunt avec de l'eau chaude,  
ou l'on met des herbes odorantes, ou les aromates.  
Cette pratique est tres ancienne chez les Juifs.—Cal-  
met, Dissertation sur les funerailles des Hebreux.

*Ver. 443.*

————— to a neighbouring hill  
Whose unrelenting side, with axe, and spade  
Was scoop'd, a rocky sepulchre, convey  
All that remains of Misael—

Les Hebreux ont toujours eu un grand soin de la  
sepulture des morts. La plupart de leurs sepulchres

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# ILLUSTRATIONS. 47

Left bought from heathen heritage pollute

Judaea's holy soil.

The Jews fancied, that the very dust of heathen

countries polluted them; for which reason when they

returned to their own land, they used to stop at the

borders of it, and wipe their feet, that the holy inheritance

might not be defiled.

Jer. 25.

Downward they turn their eyes,

And all around them view the pleasant plains

Of Esdræon; to the east appears

Tiberias, &c.

From the top of Tabor you have a prospect, which,

if nothing else, well rewards the labour of ascending

it. It is impossible for man's eye to behold a higher

qualification of this nature. On the north-west you

discern at a distance the Mediterranean, and all

around you have the spacious, and beautiful plains of

Esdræon and Galilee, which present you with a view

of so many places, memorable for the resort and mira-

cles of the Son of God. At the bottom of Tabor west-

ward stands Daberah, a small village, supposed by some



to take its name from Deborah, that famous judge and deliverer of Israel. Near this valley is the fountain of Kishon. Not many leagues distant eastward you see Mount Hermon, at the foot of which is feared Nain, famous for our Lord's raising the widow's son there, Luke vii. 14. and Endor, the place where dwelt the witch consulted by Saul. Turning a little southward, you have in view the high mountains of Gilboah, fatal to Saul, and his sons. Due east you discover the sea of Tiberias, distant about one day's journey; and close by that sea, they shew you a steep mountain, down which the swine ran, and perished in the waters, Matt. viii. 32. A few points towards the north appears that, which they call the mount of beatitudes, a small rising, from which our Saviour delivered his sermon in the 5th, 6th, and 7th chapters of St. Matthew. Not far from this little hill is the city Saphet, supposed to be the ancient Bethulia. It stands upon a very eminent, and conspicuous mountain, and is seen far and near.—From mount Tabor you have likewise the sight of a place, which they tell you was Dothan, where Joseph was sold by his brethren; and of the field where our blessed Saviour fed the multitude with a few loaves, and fewer fishes. Maundrell's journey from Aleppo to Jerusalem, p. 145.

to take its name from ~~Jerusalem~~ that famous ledge  
 and dell of ~~Jerusalem~~ the mount of God,  
 Not many leagues distant eastward  
 Turn his broad shoulders to the western sum-  
 Above the horizon's arch. Jerusalem!  
 Cries Phanuel, and at once the shouting host  
 'Jerusalem! Jerusalem!' replies.  
 Giborah, fatal to Sion, and his sons, Due call you  
 discover the ~~Jerusalem~~ Sion volge le spalle  
 Tasso *Gierul. Cant. 101*  
 mountain, down which the wine ran, and perished in  
 Ecco apparir Gierusalem si vede,  
 the waters, Matt. vii. 33. A few points towards the  
 Ecco additar Gierusalem si scorge;  
 north appears that which they call the mount of bea-  
 Ecco da mille voci unitament  
 titudes, a small rising, from which our Saviour deli-  
 Gierusalemme salutar si sente.  
 vered his sermon in the 21<sup>st</sup>, 22<sup>nd</sup>, and 23<sup>rd</sup> chapters of  
 Ibid. *Cant. 3*.  
 St. Matthew. Not far from this little hill is the city  
 Italian primus conclamat Achates,  
 Sabin, supposed to be the ancient Bethulia. It stands  
 Italian læto socii clamore salutant.  
 upon a very eminent, and conspicuous mountain, and  
 Virg. *Æn. 3*.  
 is seen far and near.—From mount Tabor you have  
 likewise the sight of a ~~Jerusalem~~ which they tell you was  
 Down sweet-scented balm, and honey's fragrant dew,  
 When I was there (in the Holy Land) I perceived  
 in many places a smell of honey and wax, as strong  
 as if one had been in an apary.—Maunder, pi 66

Nov 383

And with uncovered head, and naked foot,  
Approach Jehovah's hill, and tread the holy ground.  
Nado' efatuno il pie calca il sentiero.

Tasso. Cant. 31

Ver. 379

As when on some  
High floor, the indented timber, o'er the sheaves  
Drawn by slow oxen, parts the solid grain  
From the light chaff, &c.

Longum esset singulatim percensere quibus Hebraei  
verbis luminibus, ex re unâ levi humilique, ut  
quibuldam videri possit, ex arâ nimirum et triturâ  
petitis, rebus tamen maximis splendorem, gravissimis  
pondus addiderunt. Lowth de sacrâ poesi Hebræ-  
orum. Prælec. 7.

Ver. 384.

As when the joyful hind with naked foot  
Treads on his purple vintage," &c.

A T A R R E

Religio est hoc in loco silentio transire egregiam,  
et supra modum magnificam cultionis divini imaginem,  
ductam a torculari. (Mat. xxi. 1.) Exprimique, a sa-  
cris vatibus usurpatam.—Ibid.

Ver.

## ILLUSTRATIONS. 431

Page 40N

-----With reverential awe bndA

\* O tread the holy ground ~~for in their walls~~ qqqA

**'Each step ye take will lead ye to your God.'**

Tu ne saurais marcher dans cet auguste lieu,

**Tu n'y peux faire un pas, & fais y trouver ton Dieu.**

Voltaire Zayre, Act. 2. sc. 3.

Perhaps there was never written a more noble, and affecting speech, than that from which these lines are taken.

Ton Dieu que tu trahis, ton Dieu que tu blasphèmes,

Pour toi, pour l'univers, est mort en ces lieux mêmes.

O fī fic omp

bonum subdignum. Alouth de facta post Hebr-

Ver. 384.

“Treads on his purple vintage,” &c.

E R R A T A.

Religio est hoc in loco silentio transire egregiam

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read ~~we~~ — Book ii. 502, for ~~rais'd~~ read ~~swind-~~

Book iv. 292, for *fiex d* read *feix d*.—Book vi. 412,

for moon read morn. .bidl—matsqulu suditsv zirc



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